

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LII

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NEW SERIES  
VOLUME XXXII. No. 1

## Better Day Dawning for Southern Baptist

By George W. Truett,  
President Southern Baptist Convention

It is a message of optimism and good cheer which I would send my Baptist comrades in Christ's service throughout the Southland, as we enter upon another year, for it is my deliberate conviction that a better and brighter day is dawning for our great brotherhood. Such conviction is based upon unmistakable evidences of God's presence and power in many of our Baptist gatherings in recent weeks and months.

With profoundest gratitude have I witnessed these manifestations of Divine favor, in county and district Associations during the summer and autumn months, and in subsequent meetings of State Conventions which it was my privilege to attend; while information coming from all these general gatherings, county, district and state, is to the effect that they were characterized by a more hopeful and spiritual note than has marked them in many years. Surely, God has heard the earnest petitions of those who have been praying for a fresh revelation of Himself to His people, and we should all give thanks, take courage, and go forward into the New Year, highly resolved that His cause shall have our best to the end of the day.

This evidence of God's readiness to hear and answer the prayers of His people, should encourage us all to undertake still larger things for our Great Master's cause, in 1930. If out of my love for every interest fostered by our beloved denomination, I might be permitted an earnest personal word, at this juncture, I would urge upon my fellow Baptists, with all the earnestness of my deepest heart, that we all give our most earnest and prayerful consideration to these vital matters:

1. That the Budgets for 1930 be finished worthily. Let every church in all our wide-reaching territory, not only take care of its own local work, in worthy fashion, but also plan to have a worthy share in the support of the missionary, educational and benevolent causes of our dear denomination. This calls for much instruction and prayer, both public and private, but surely the eternally important issues involved, both to the churches themselves and to the lost world to which the churches are to minister, call for the best attention of every church to this great matter. With my whole heart would I plead that our pastors and church officers, everywhere, see to it that our Baptist people do not leave God out of their family and personal budgets in 1930, and that in making up the church budgets for this New Year, that a worthy proportion of the total amounts sought and raised, goes to the support of the interests of the Kingdom of Christ,

beyond the confines of the communities in which these churches are located. This is a good time to emphasize afresh the incomparable mission of the churches, and to awaken a new world consciousness among our Baptist people, and a quickened sense of their responsibility for world evangelization.

2. That fuller information be gotten to the vast masses of the members of our churches, on the great Bible themes of Missions and Stewardship, and that pastors and church officers give their fullest cooperation to whatever plans they find most feasible, for enlisting the members of the churches, in reading our Baptist newspapers and missionary magazines. The cry may be heard today as of old: "My people are destroyed for lack of knowledge", and again: "Where there is no vision, the people perish".

A moment's reflection must convince us that our people must be informed, if they are to be enlisted in the cooperative work of our churches. It must likewise be apparent that vast numbers of our people are not adequately informed. This fact is made poignantly evident when an inquiry is made as to the number of our Baptist people who read our Baptist papers. Just here is one of the most vital matters for the practical consideration of our entire Baptist brotherhood. The objective sought to be set before us, and kept there, until every Baptist family is a reader of the denominational paper. This New Year, and early in the year, cannot all our pastors and church officers somehow find a practical way of getting the denominational paper into every Baptist family in the South? I would earnestly press this question. The right answer to it will usher in a new day for our people. The people must be informed if they are to be enlisted. Let Paul's word to Timothy be faithfully sounded out now, and continually, in our every church: "Give heed to reading, to exhortation, to teaching."

If we will pay the price to inform our Baptist people, about all the cooperative plans and enterprises of our beloved denomination, there is not a shadow of doubt as to the glorious results that shall follow. Let us gladly pay the price, and let us do it now. Wisdom has fled from us if we do not hasten to inform our people, and to keep them informed, concerning all the cooperative plans and causes that engage us as a denomination. Louder than the voice of many waters comes the age-old challenge to God's people: "Awake, awake, put on thy strength, O Zion."

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## "THE APOSTLE TO THE FRENCH"

### A Work Begun By The Woman's Missionary Union

W. W. Hamilton, Baptist Bible Institute

Some twenty years ago some colonists from Illinois came to "Evangeline Land," and were so pleased with a French neighbor that they gave him a Bible, and he was so impressed with its reading that he began calling in his friends to hear it. Soon the news came to the priest, and the heresy was denounced, and ruffians made attempt to burn the Bible.

Olivier Derouen moved away to another part of Louisiana and soon confessed Jesus as his Saviour and joined a Baptist church. At the State Convention in Mansfield in 1914 he made a plea that the gospel be given to his kinsmen according to the flesh.

He himself was chosen, and the W. M. U. of Louisiana paid his salary as he went everywhere telling the story, and many heard him gladly. One Sunday he was holding services in the home of a Catholic. A young man and his wife came as visitors, heard the Bible, took home a copy for further reading, and were soon trusting Jesus as Saviour. They and five others, amid jeering and ridicule, were baptized under the protection of officers of the law at Ville Platte.

Encouraged by the brave wife the man sold his farm and stock and equipment. With their children they went to Louisiana Baptist College to prepare for Christian service. They then came to the Baptist Bible Institute for training, and are giving their lives to the five hundred thousand French people of Southern Louisiana, and so marvelously has God blessed and used Lucian Christian Smith in the land of Evangeline that he is called "The apostle to the French."

The Woman's Missionary Union is becoming more and more interested in this great and responsive mission field, and is helping the Bible Institute and Acadia Academy in their work of winning souls in "Evangeline Land." The romance of the gospel in Southern Louisiana surpasses even that which Longfellow recites in his wonderful poem.

## AN OLD TESTAMENT VERSE

### By James E. Dean

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant nor his maidservant, nor his ox nor his ass, nor anything that is thy neighbor's." (Ex. 20:17)

There is no doubt about the reading or the meaning of this verse, none whatever. But a very interesting addition is found in the Samaritan Bible. The Samaritans of New Testament fame still exist at Shechem, and their Bible is practically the same as our Pentateuch, that is, the five books of Moses. They have none of the other books of the Old Testament, and even these five which they have contain a few variations from the Hebrew Bible. Here occurs the most famous variation. Immediately following the above words are these:

"When Jehovah thy God has led thee into the land of Canaan, whither thou art going to possess it, thou shalt set up great stones and plaster them with plaster, and thou shalt write upon the stones all the words of this law. And after you have crossed the Jordan, you shall set up these stones, concerning which I am giving you commandment today, in Mount Gerizim. And thou shalt build there an altar to Jehovah thy God, an altar of stones. Thou shalt not use an iron tool upon them. Of unhewn stones thou shalt build the altar of Jehovah thy God. And thou shalt offer upon it burnt offerings and peace offerings to Jehovah thy God; and thou shalt eat there and rejoice before Jehovah thy God, in that mountain beyond the Jordan, behind the way of the going down of the sun, in the land of the Canaanites that dwell in the plain, from Gilgal over against the oak of Moreh unto Shechem."

If the reader will turn to Deut. 27:2-8 and 11:30 he will see how some ancient Samaritan scribe copied these words into the twentieth chapter of word Gerizim occurs where the word Ebal ought word Gerizin occurs where the word Ebal ought

to occur according to our Bible. The Samaritans have always pointed to this passage, either Exodus or Deuteronomy, as authority for their temple on Mount Gerizim. The woman of Samaria had this in mind when she said to Jesus, "Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship." All are agreed that some copyist tampered with the Scriptures at this point and that the Hebrew text is correct. None of the versions support the Samaritans, and there could be no reason for the Jews to change the word Gerizim into Ebal. This is, perhaps, the most famous case in all history of wresting the Scriptures to suit one's own purposes.

Baptist Bible Institute, New Orleans.

## "EVANGELISM"

The Iowa Baptist State Convention has conceived a method of emphasizing Evangelism, which is the key-note of the Northern Baptist Convention this year.

The secretary, Dr. Frank Anderson, in connection with the Committee on Evangelism, asked Dr. Warren L. Steeves, pastor of the Walnut Street Baptist Church, Waterloo, to conduct nine regional conferences in the larger centers of Baptist work. The pastors from the smaller churches were asked to come in for an afternoon meeting, when they centered their attention particularly on the cause of Evangelism.

Rev. J. Alvin Lee, pastor of the Forest Avenue Baptist Church, Des Moines, and Rev. T. J. Parker, pastor of the First Baptist Church, Shenandoah, were the other leaders of some of the conferences. Dr. Steeves, however, visited all of these cities and after the conference in the afternoon, delivered an Evangelistic sermon at the evening hour and called then and there for consecration on the part of the Church, and gave an invitation for new converts. The meetings were well attended both afternoon and evening.

## BY THE BOARD OF TRUSTEES OF THE BAPTIST ORPHANAGE

Resolved that in the death of Bro. Hal T. Jones this Board has lost a former faithful and conscientious member and the Baptist Orphanage a loyal and devoted friend,

And be it further resolved that a copy of this be sent to the bereaved family and one to The Baptist Record for publication.

Brother C. S. Thornton of Laurel brought his son to the Baptist Hospital in Jackson recently. We are glad to learn that he was soon able to be taken home.

We learn that brother G. S. Jenkins has located at Sylva, Smith County. He has done good work everywhere else and these people furnish a fine field.

In a recent letter to ministers in England, Rev. E. W. Burt, Chinese secretary of the Baptist Missionary Society, said: "Let me mention one striking fact. In the new National government there are 300 Christians, and in the inner circle of the leading men, half are professing Christians. This fact is a testimony to the work done in the Christian schools and colleges through which these men passed. Without it there would have been no Christian competent to hold high office in the government at this momentous time, neither would we have our Christian teachers and pastors, doctors and nurses, who are the hope of the future."—Ex.

We are constantly reminded of Dr. Mullins' story about Fido biting the army when almost daily we see in the Commercial Appeal a letter from a Mississippian, yapping at the Christian religion. The story is that a young woman during the war was standing in the door watching a brigade of soldiers marching by. Many were looking on with deep interest and pride and waving flags in honor of the men in uniform. But a little feist dog came rushing out of the house and vociferously barked himself into a fury at the sight of the marching host. The young woman called lustily for some one to take the dog away, screaming "Fido is going to bite the army".

Pastor W. A. Roper has resigned at Tylertown. We do not know his plans, but the Lord has other work for him to do, and he will not fail in the doing of it.

Rev. Joe Canzoneri, Jackson, Miss., (Clinton Boulevard) has recently been in a good meeting with Pastor Fulmer at Ozona, Texas. He is singing in a meeting at Shelbyville, Ky., Jan. 5-17. He is available for service in meeting for the winter and spring. Those who have had him lead the singing always commend his work.

There will be a joint session of the Association of Southern Baptist Teachers of Bible and Religious Education, the Southern Baptist Education Association and the Education Commission of the Southern Baptist Convention at the Bankhead Hotel, Birmingham, Alabama, on February 5 and 6, 1930. The teachers of Bible and Religious Education will hold a separate meeting on February 4 and the Education Commission a separate meeting on February 7. Among the topics for discussion will be the functions of the Bible Department, College Finances, The Competition of the Secular Junior Colleges and Universities, Special Problems of the Woman's College, The Proper Training in College Needed by Future Seminary Students, The Place of the Denominational College in Modern Education, and Athletics. Among those on the program are President J. L. Johnson, Mississippi Woman's College; President L. T. Lowrey, Blue Mountain College, and Dr. J. W. Provine, Mississippi College.—Harry Clark, Furman University, Secretary of Southern Baptist Education Association.

Thanks for a copy of the minutes of Marion County Association. Pastor H. W. Ellis is moderator and Miss Jennie Watts is clerk. Beside the record of the meeting there is a good deal of useful information about committees and boards which the people will be glad to have. Also a list of the messengers. We notice a report on about everything except Christian Education, but there was an address on this subject by Dr. John L. Johnson. There are 20 churches in the association, of which 19 report Sunday Schools. Two report no church buildings. Only one reports a pastor's home. One church reports nothing given to anything except printing of minutes. Twelve churches contributed to the cooperative program, and one other made a special mission offering. The total contribution from the churches for the year was \$20,233.41. Of this \$4,133.25 were for missions, education and benevolence. There were 219 additions by baptism, three by restoration and 148 by letter. The total membership is 4,158, an increase of 389 over the previous year.

We have just read a tract by Mr. N. T. Tull of the Baptist Bible Institute of New Orleans, entitled "The Way Out". It is a discussion of the budget, its operations and limitations. Brother Tull is a budget-man, and once in charge of that department of Mississippi Baptist work, has made a thorough study of church and denominational finance, has had banking experience and is now business manager of the Bible Institute. He believes in the budget, but he does not believe it will do all our work. He thinks it is now overworked. His idea is that only operating expense or maintenance should be included in the budget and that buildings, endowments and special objects should be provided by outside gifts and secured if necessary through special appeals. He distinguishes between the budget and the cooperative program, and believes that some things should be included in the latter which are not a part of the former. He believes that our whole system of denominational finance will break down, is showing signs of now breaking down, if we do not recognize this and provide for it in our programs, both state and southwide. It is a tract for thoughtful people and ought to be studied by those in responsible positions in denominational work. The next two years will show whether our present methods of finance will relieve us or ruin us. Brother Tull thinks he has pointed "The Way Out".



# Housetop and Inner Chamber

D. I. Purser received 16 into the Citadel Square Church of Charleston, S. C., on a recent Sunday.

Pastor J. H. Street of Harpersville and Miss Shepherd of Richton were married in December. Our best wishes.

Dr. G. Campbell Morgan began his ministry as pastor at Tabernacle Presbyterian Church, Philadelphia, in December.

Rev. A. E. Tibbs has become pastor of Carrollton Avenue Church in New Orleans, succeeding Dr. W. E. Denham, who has gone to St. Louis.

Some one suggests that the United States use its war debt payments to aid in educating children who suffered most in the wreckage of the World War.

Dr. R. S. Curry of Jackson in renewing his subscription adds a line that he has been taking the Record for 46 years, and it is better now than ever before.

The church at Monticello has called brother D. O. Horne of Lorman to be their pastor for half time. They hope to have a nearby church to take the other half.

Dr. Carter Helm Jones, pastor of St. Charles Avenue Church in New Orleans, has been a patient in the Southern Baptist Hospital for several weeks; but is improving.

The Brookhaven Church adopted a budget for 1930 of \$26,000. Of this \$10,400 is for local work; \$10,400 for missions, benevolence and education, and \$5,200 for building account.

Oklahoma Baptists gave \$7,000 more to the cooperative program in 1929 than they did in 1928. Texas Baptists increased their contributions in the same period by \$100,000.

The church at Kingfisher, Okla., built a new house costing \$34,000. On the day of the dedication they lacked \$15,000. Dr. Geo. W. Truett preached and there was an offering of \$15,005.50.

President C. D. Johnson of Ouachita College announces that on Feb. 20 ground will be broken for the new \$100,000 Science building and that soon afterward the new auditorium will be begun to cost \$100,000.

This is an Associated Press news dispatch from Montgomery, Ala. And remember it was this committee that decided that Heflin and Locke could not be Democratic candidates because they did not support Al. Smith:

It is said that the passion play of Oberammergau every ten years is due to a vow made by the villagers in 1633 during a plague that if the plague were removed they would thus commemorate the love and sufferings of Christ.

Napoleon Avenue Church in New Orleans is a missionary church aided by the Louisiana Board; and it is making rapid strides under the pastoral leadership of Rev. W. W. Hamilton, Jr. The interior of its house of worship is being completed.

Dr. J. G. Chastain, for thirty years a missionary in Mexico, has been a patient in the Southern Baptist Hospital in New Orleans. It is well that Southern Baptists have a hospital in which to care for their foreign missionaries who are sick, as guests of the denomination.

We are in receipt of a Christmas card from the Great Southern Lumber Co. of Bogalusa, La., giving a photograph of young long leaf pine trees that are the product of scientific reforestation by this company. Great credit is due this company and some others which are making a successful effort to prevent nakedness of our lands, clothing these hills in beauty and providing a lumber supply for the future.

There is no Baptist Church at Coahoma, but six ladies have formed a missionary society. They all take The Baptist Record. They raised \$50.00 for the Orphanage at Thanksgiving, and they are planning to support a Bible woman next year, and have already sent in \$25.00 for this purpose.

As a result of a revival meeting conducted by Evangelist Sid Williams of San Antonio, Texas, the people met in the public square and burned their bad books, sex-slush, magazines, playing cards, etc. As they were burning the people sang, "Praise God from Whom All Blessings Flow."—Ex.

The church at Yazoo City is celebrating the seventh year of the pastoral service of Dr. Webb Brame, the best of the seven. All obligations have been paid including amount due on new building. With his young people he is planning a spring campaign of evangelizing and enlistment in weak places in the county.

"C. H. Kellogg, deputy prohibition administrator, here today, announced a 'small quantity of liquor was confiscated in a raid shortly before noon today on the Jefferson Davis Hotel, the city's newest and largest hostelry, where the state Democratic executive committee was in session yesterday. No arrests were made.'"

Here is our New Year's wish for everyone to whom this message goes:

The Lord bless thee, and keep thee;  
The Lord make his face to shine upon thee, and be gracious unto thee;  
The Lord lift up his countenance upon thee, and give thee peace.

Dr. D. M. Ramsey, president of Greenville Female College in South Carolina, says the school trouble among Kentucky Baptists is due largely to the appointment of a committee a year ago to study and report on the college situation in the state, and he pleaded with South Carolina Baptists not to appoint such a committee. But they didn't agree with him and the committee was appointed.

Georgia Baptists presented a bag of gold to Dr. Arch. C. Cree, who retires April first after fifteen years of service as State Secretary, and otherwise expressed their appreciation and esteem. His successor in office will be Mr. James W. Merritt, now business manager of The Christian Index, formerly Field Secretary of the Sunday School work in Georgia, and previously to this a bank cashier. Dr. Cree will conduct a party to Europe next summer.

Because it is the pouring out of the Love of a Great Heart we are publishing the New Year's Message of Dr. George W. Truett to his friends. Because he loves people, all good people are his friends. It is good to have a heart among us that is like a great reservoir of love, so like the Master. In an age of struggle and contentions, in a day of clashing opinions and constant criticism, let us stop and listen to one who speaks out of a heart of good will.

A good friend sends us a clipping from a paper without indicating where it is published, making criticism of The Baptist Press for getting out "score cards" for bridge parties. An editor is supposed to know everything of course, but this editor pleads guilty to the amazing ignorance that he doesn't know what a "score card" is. It must be something bad for a secular paper that hates everything which has the Baptist name to it, and takes hydrophobia every time Baptist is mentioned says the Baptist Press got out "score cards". Upon diligent inquiry we find that several years ago the then superintendent of the Press got out some "score cards". He was dismissed long ago. It took a long time for this "news" to get into some papers.

Dr. Webb Brame passes on to us the information that Dr. W. G. Everson, pastor of First Baptist Church, Muncie, Indiana, is now a Major General in the National Guard. He's an alumnus of Franklin College, Indiana, and of Newton Theological Institute. He has held important pastorates, including Fourth Avenue Church in Louisville, Ky. Saw service in the Spanish American War and in the World War. Dr. Brame is himself chaplain in the Mississippi National Guard, and active and prominent in service.

Mrs. G. H. Prior, late member of First Church, Gainesville, Ga., made a bequest in her will of a sum of money to be used in the erection of a Sunday School Building. Pastor R. Q. Leavell expresses gratitude and approval. Another member of the Gainesville Church, Dr. M. M. Riley, who died a year ago, left in his will a bequest of \$1,000 to foreign missions, the interest from which will be used annually to help support a ministerial student in the seminary department of the school at Fukuoka, Japan.

In a recent meeting in Immanuel Church of Hattiesburg, the pastor, Harry L. Spencer, preached, and James V. Wilson led the singing. The attendance was good and the meeting profitable. The church grows in consecration and sacrificial loyalty to the world-wide cause of Christ. In the Emergency Campaign the church fully met its quota, and on a recent Sunday \$81.16 were given over and above the other Christmas offering. In November the offerings ran over \$1,000.00. On Dec. 15 there were 260 in Sunday School; collection \$59.60.

We are in receipt of a printed copy of the address delivered by Dr. J. Gresham Machen at the opening of Westminster Theological Seminary, a new institution recently organized in Philadelphia by orthodox Presbyterians in protest to the control of Princeton Seminary by those whom they believe to be unsound in the faith. The purpose and plan of the seminary are set forth in this address, showing the institution to be strictly conservative in theology and at present entirely supported by voluntary contributions.

Thanks for minutes of Clay County Association. This is a new body and this was the first annual meeting. W. A. Robinson is moderator and W. H. Ellis is clerk. There are ten churches reporting. Six of them report baptisms totaling 105. Of these West Point Church reports 67; West End 13; Montpelier 11; New Montpelier 8, and Siloam 6. The total membership is 1,408. Nine of the ten churches contributed to the cooperative program, a total of \$4,731.83, of which the West Point Church gave over \$4,000. The grand total of contributions to all purposes was \$19,374.85. The total value of church property is given as \$73,253.06.

If any of our subscribers are planning the purchase of a Bible an opportunity will soon be given them to procure a Gutenberg Bible. The Vollbehr Incunabula, said by officials of the Library of Congress to be the most representative and valuable collection of fifteenth century books in the world, will be sold at public auction in London, England. The collection includes the famous Gutenberg Bible on vellum, one of the three Bibles printed on vellum. It is said to be the most expensive book in the world. It is one of the two perfect copies known. Dr. Vollbehr purchased the volume from a Polish monastery for \$305,000. Dr. Rosenbach, famous bibliophile, predicts that \$1,000,000 will some day be a reasonable price for it. At present \$305,000 is the highest amount that has ever been given for any book. In 1926 a copy of the Gutenberg Bible on paper was sold for \$106,000 at the Anderson Galleries in the Borough of Manhattan. This was one of the most exciting book auctions that was ever held in New York. At the time \$106,000 was the highest price that had ever been paid for any book. As illustration of the high price of rare books and manuscripts it will be recalled that Mr. Rosenbach paid \$75,000 for the original manuscript of Lewis Carroll's Alice in Wonderland.—Watchman Examiner.



# Editorials

## ALMIGHTY GOD

Probably the first idea that one gets of God is that of his infinite power. This is the natural effect on us of looking into the face of the created universe. It is true that we cannot in our minds separate the attributes of God from one another. They are necessary to each other, but they cannot all be discussed together. We can hardly think of omnipotence without also thinking of omniscience and omnipresence, but we know they are not the same thing. Infinite power and infinite knowledge must go together, but we know they are not the same.

Not all of us can express our conception of the power of God so forcefully and beautifully as Isaiah and David, but we recognize that they have spoken our thoughts when they say: "He hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance".

There is also a beautiful imagery in the passage in Hebrews which says "By faith we understand that the worlds have been framed by the word of God". Framed here means to fit into their places in perfect order and precision like the finished work of a master artist.

But we must get back to the beginnings of the revelation of God. The supernatural, or extra natural, revelation which God gives of himself, starts purposely with that which corresponds most with the natural. And so when God began to reveal himself to Abraham and Isaac and Jacob he was known to them as God Almighty. He said to Abraham (Gen. 17:1), "I am Almighty God; walk before me and be thou perfect". And when Isaac passed on the blessing of God to Jacob, he said, "God Almighty bless thee and make thee fruitful and multiply thee that thou mayest be a multitude of people". Later God said to Jacob, "I am God Almighty; be fruitful and multiply". And ever afterward the God of Abraham, Isaac and Jacob was known as the Almighty. The root of the Hebrew word for God means Power.

When God appears later to Moses in Horeb he connects this manifestation of himself with those made to Abraham, Isaac and Jacob, saying, "I am the God of Abraham, Isaac and Jacob". And again, "I appeared unto Abraham, unto Isaac and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them". The revelation of God begins with omnipotence, and any further revelation is based on this. And whatever further revelation may be made, we will never get away from this necessary and fundamental conception of God.

We cannot trust implicitly in a God that is less than omnipotent. We could not really worship a God whose power is limited. No plan of his could be sure of being carried out if he were not Almighty. He could not command the allegiance of all men, nor the full allegiance of any man if he were less than infinite in power.

The simplest forms of worship and the sincerest worship is provoked in us by the sense of his almighty power. We say with David and all sincere souls, "O Lord, our Lord how excellent is thy name in all the earth; who hast set thy glory above the heavens". And amid all the fuller revelation of him that came through Jesus Christ, Paul still thinks of Him and worships Him as the one who worketh all things after the counsel of His own will.

When John saw the heavens opened and heard the worshipping universe as represented in the four living creatures, they were singing, "Holy, Holy, Holy is the Lord God Almighty, who was, and who is and who is to come". And the four and twenty elders worshipped by saying, "Worthy art thou, our Lord and our God to receive the glory and the honor and the power, for thou

didst create all things, and because of thy will they were and were created". And a little later when every created thing which is in the heaven, and on the earth, and under the earth and on the sea, and all things that are in them, joined in the worship, they said, "Unto Him that sitteth on the throne, and unto the Lamb, be the blessing and the honor and the glory and the dominion forever and ever".

Whatever else may enter into worship, we can never leave out the omnipotence of God. We do well if we preserve in our minds the vision of the Almighty God, the one on the throne. And we do well if we join the "Four and twenty elders who sit before God on their thrones, who fell upon their faces and worshipped God, saying, 'We give the thanks, O Lord God the Almighty, who art and who wast, because thou hast taken thy great power and didst reign'. 'Hallelujah The Lord God omnipotent reigneth'".

## LOVE WORKS BOTH WAYS

The thirteenth chapter of First Corinthians is not only a master poem in praise of love. It is a guide for our conduct in the maze of present day relationships. Not to go further into discussion of it than one line, it can be seen that it applies to the successful and unsuccessful alike, and is intended to regulate their attitude toward each other with equal effectiveness.

The one line referred to is this: "Love envieth not: Love vaunteth not itself". Of course everyone understands that love is here meant to exclude, proscribe and prevent these undesirable qualities in people; on one hand the person who lacks advantages, is underprivileged, or with whom things have not gone well. On the other hand the person who has been more than ordinarily favored, or blessed, or successful. In the first love prevents envy. In the second love prevents offensive vaunting.

These people who have fared quite differently in the world are of necessity brought into contact with each other. Our contacts in life furnish us with the opportunities for developing high types of Christian character. Or they may provoke the opposite. The contacts are unavoidable; and the effects on character are also inevitable.

There is no question also that good fortune and ill fortune alike have their effect in making character or marring it. The effects of these good or ill fortunes on us are accentuated by the contacts which we have with others. Good fortune, even the blessing of God, may provoke a sense of superiority, a desire to display, an attitude or condescension or patronizing. This is what Paul calls "vaunting itself", "puffed up", behaving itself unseemly.

On the other hand comparative failure, a lower status of any kind, less of worldly success or prominence may easily lead to envying. But Paul says there is a cure for all these things, in both kinds of people. There is a sure preventive. Love will make either of these offensive qualities impossible. It will estop the sin of vaunting and the sin of envying alike. This is Christian love, the love of Christ.

We are to follow after love. This is the more excellent way. This is worth more than all other gifts, even spiritual gifts. It will make our attitude toward one another Christian, Christly, sweet. The love of God can only be shed abroad in our hearts through the Holy Spirit which was given unto us.

The Okolona Church generously remembered the pastor during the Christmas season.

The church at Clinton had the pleasure of welcoming home a number of its members and former members at Christmas time. Among the members who are not often present are brethren A. J. Cooper and Joe Canzoneri, evangelistic singers. On Sunday they worshipped with the home folks and both contributed to the service by special songs. These brethren are not only good singers but soul winners, and the churches are fortunate that secure their services.

## PRAY FOR THOSE IN AUTHORITY

This is a Christian duty as well as a means of self-protection. It is not to be done as a courtesy; nor as a patriotic gesture. It is in the interest of a divine institution, civil government, and in the interest of the kingdom of God in the world, and of the comfort of individual Christians as well as the common good. The Spirit of God through Paul said, "I exhort therefore, that, first of all prayers, intercessions and giving of thanks be made for all men; (that is a wide reach for prayer): for kings and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty". The rest of it is good, if you choose to look it up and read it, 1 Tim. 2:1ff.

Next week the legislature of our state assembles. It is customary for its sessions to be opened with prayer; sometimes perfunctory perhaps. But our people ought to pray for the legislature and for the governor, who together determine the policies of our commonwealth. Make up your mind to do this every day. And let prayer be offered in our churches for them. It may be that our antagonism to a state church has driven us to the extreme of never praying for our rulers in the churches. If so let us correct the error.

It is well known that legislation has been undertaken in Mississippi for the past two years under considerable difficulties. There has been one regular session of the legislature and two extra called sessions, all without accomplishing important matters that all agreed should be done because there were strong differences of opinion as to the method of accomplishing them.

As this regular term of the legislature begins next week, these differences of opinion are apt to show up again. Our people are divided in their estimates of many things proposed. Differences of opinion are legitimate and belong to a healthy democracy. But it is also the business of a democracy to come to an understanding and a working agreement. Legislatures, individually and collectively, need the wisdom that cometh down from above, that is "first pure and then peaceable". The Lord can help them and will help them if we truly and earnestly pray for them. Criticism of government officials is the prerogative of any citizen, but prayer for them is a Christian duty. Pray for the governor and the legislature. The Lord guided a heathen king to do right when Ezra prayed. And he will surely guide men who profess allegiance to Him if we pray for them.

Rev. and Mrs. A. M. Sheppard of Richton announce the marriage of their daughter Miss Rosalind Elizabeth to Rev. James Herbert Street of Harpersville, Dec. 25. May their lives be as happy as Christmas always.

A beautiful church wedding during the holidays was that of Mr. Sid Robinson and Miss Sarah Aline Hewitt. The bride is the daughter of Dr. W.A. Hewitt, pastor of First Baptist Church, of Jackson and an alumna of Mississippi Woman's College. The groom is an instructor in the University at Lexington, Ky. We wish for these young people the fulfillment of all their best hopes.

Dr. E. V. Baldy has resigned as president of Judson College in Alabama, effective June 30. He was formerly president of Coker College of Hartsville, S. C. The Alabama Baptist speaks in highest praise of his administration at the Judson. During his five years as president the college has become accredited, having an endowment of over \$500,000. The physical equipment has been greatly improved.

Dr. John H. Eager, now of New York City, writes: "I have just passed my 80th birthday, and I am trying to write an article on 'How I Feel at Eighty'. I seem to be quite normal, able to write several hours each day, and just now I am preaching twice every Sunday for a pastorless church. I am grateful to God beyond the power of words to express. I was never more joyful in the Lord than at present."

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3. But above all, before all, and under all, let as as pastors and congregations call ourselves back to God. Our plans, our organizations, our programs are wholly impotent unless the presence and power of God are in them. And His presence and power may be had now, even as in the beginning of the Christian era—through sincere, humble, importunate, obedient prayer. Our every plan and enterprise should be underwritten by prayer. Prayer works amazing changes. "The supplication of a righteous man availeth much in its working". Prayer breaks down barriers which seem utterly formidable, and solves difficulties which seem utterly insuperable. Prayer opens closed doors, calls forth workers in the churches, and gives irresistible power to the witness and work of Christ's people. Lord, teach us to pray!

Surely, a deep spirituality was never more needed in our history than it is today. Nor do I refer to the prevalence of crime alone, for which spirituality is the only sure antidote; but to the preponderant material prosperity which is evident on every hand, and is not being consecrated to the highest uses. Even the world-famed scientist, Mr. Thomas A. Edison, himself not a church man, recognized the gravity of our world situation, when he recently remarked to Mr. Roger Babson, the eminent statistician and business advisor: "Babson, I do not pose as a preacher; but let me tell you that if there is a God, He will not let us advance much further materially, until we catch up spiritually. A great fundamental law of science is that all forces must be kept in balance. When any body or force goes off at a tangent there is a smash. This applies to America as it has to every other nation before it." Let us also carefully note these recently spoken words by another non-churchman, Mr. John Morley: "We have all been on the wrong track, and the result is that the whole of us have less to show for our work than has one man, Booth of the Salvation Army. Herbert Spencer, Matthew Arnold, Frederick Harrison, and the rest of us, who have spent our lives in endeavoring to dispel superstition, and to bring in a new era, have to admit that Booth has had more direct effect on our generation than all of us put together." Verily, these utterances are to the last degree significant.

America must be brought back to God, not alone for the salvation of America, but that it may be used as God's instrument in promoting the salvation of the world. History will not let us forget that the unprecedented tidal wave of lawlessness and infidelity which swept over the United States, directly following the Revolutionary War, and which threatened the very existence of the churches, was met by groups of praying men and women in all parts of the country, and the revival of 1800 took place, which led to the greatest era of evangelism and missions in all the eventful history of our mighty land. What a glorious, destiny-determining, Christ-honoring achievement it would be if the 4,000,000 white Baptists of the South, who have been so signally blessed of God through the passing years, should, at the outset of this good New Year, rededicate themselves, with their time, their talents, their material possessions, their love, their service, their lives, to the matchless session of winning America to the salvation and service of Christ, and of making Him known to the more than one billion souls who have never yet so much as heard that He died to redeem them from their sins!

God has oftentimes shown His willingness to bless His people when they come to Him as they should, even as in recent weeks and months, He has been showering His blessings upon us. And these blessings of recent months are only a foretaste of the larger blessings that await us as a people in 1930, if our people will everywhere rededicate themselves to Bible study, to expectant prayer, and to faithful work for the furtherance of Christ's kingdom throughout the homeland and to the ends of the earth. As we enter the New Year, let us set before ourselves two scriptures, to be kept before us through all coming days: "Call unto Me and I will answer thee, and I will

## A MATCHLESS RECORD

Philanthropic gifts by wealthy Americans will total around \$2,000,000,000 for the year just ending. The figures for the decade drawing to a close will pass the \$20,000,000,000 mark.

No country in the world's history has ever approached this phenomenal giving.

Not only is the generosity itself characteristically American, but the efficient organization and sensible distribution are also characteristic. Public health and education have been the chief beneficiaries. The fine arts and the pure sciences have received greater attention in recent years.

The giving has often been on a vast international scale. The Rockefeller millions in particular have been expended for the benefit of men and women everywhere, regardless of race and nation.

The achievements in philanthropy demonstrate that the masters of this wealth have not forgotten public spirit and their obligation to society.—Commercial Appeal.

## "WHERE IS THE LORD GOD OF ELIJAH?"

I have just finished reading "Where Is the Lord God of Elijah?" written by Dr. E. K. Cox of Gloster, Miss. I am not writing this commendation with the idea of selling a book, although I most sincerely desire that it will have a large sale, but I am writing with the hope that many of our people will be persuaded to read the book for the message which it has. In my judgment it has in it a message which we all need more than any other just at this time. It is a great book and I am glad that it has been written by one of our brother pastors. He has done his task well and deserves the heartiest praise from all of us. His book is not just another book to fill up your shelves but it is a book with a real throbbing holy purpose running through its pages. It will only cost seventy-five cents. It is published by the Bible Institute Colportage Association, 843-845 North Wells St., Chicago, Ill.

Yours sincerely,

—T. W. Green.

Magnolia, Miss.

NEW ORLEANS AND MISSIONS  
J. G. Chastain

The writer has recently spent three weeks in New Orleans, having gone there by invitation to hold a revival meeting with the Spanish congregation. The results of the meeting were very satisfying. There are 35 or 40 baptized members who hold their meetings in the basement of the Coliseum Baptist Church to which they belong, they being called the Spanish department of the church. Rev. S. G. Posey is the efficient pastor, and is certainly doing a great work.

There is no paid worker among the Spanish speaking people, yet they hold their own meetings with some advice and leadership from dear Mrs. Mahon, who speaks Spanish, having spent years in Mexico with her husband as missionary.

Dr. E. D. Salmon, Louisiana's Secretary of Missions, has done and is doing a great work for the state. From him I received the following figures: Louisiana has 792,000 foreign speaking people, largely Roman Catholic. There are 600,000 French, among whom are 18 Baptist Churches, with paid French pastors; 80,000 Italians with two Baptist Churches; 42,000 Spanish speaking people; 32,000 Jews, and 42,000 of other nationalities. The destitution is appalling, yet in view of the progress that has been made, we have cause for encouragement. Baptists have in the state 42,000 more members than have all other evangelical denominations combined.

But what about New Orleans? They have 110 Negro Baptist Churches. When the Baptist Bible

show thee great things and difficult, which thou knowest not". "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen".

Institute was started eleven years ago (in 1918) there were in the city six little struggling Baptist Churches and only two or three of these self-supporting. They had 1,200 members. Now we have 16 churches with 5,000 members. During the last eleven years the strength of every department of our church work—S. S., B. Y. P. U., W. M. Soc., etc., has increased 500%, and contributions 1,000%. What has done this? It has been brought about largely by the evangelistic activity of the students and teachers of the Baptist Bible Institute. In this connection I wish to emphasize the wonderful evangelistic work that is being done, it may be indirectly, by the New Orleans Baptist Hospital.

New Orleans is a great Catholic cosmopolitan city, and as a mission field it throws out to Baptists a challenge as does no other city on the American continent. As a great center it sends out by land and sea, in every direction, its great influence which goes to the ends of the earth, and is today affecting millions of people in many different nations.

Let us stand by, equip and support with our sympathy, prayers and money the Baptist Bible Institute, the Hospital and the sixteen struggling pastors in New Orleans.

Leland, Mississippi.

The editor is deeply appreciative of the kind messages received during the Christmas Holidays, and his prayer is that every one to whom this line shall come, may share in the fulness of the grace of Christ in this year now beginning.

Dr. Prince E. Burroughs of Nashville, Tennessee, will speak over radio KWKH from the First Baptist Church, Shreveport, at 9:30 Sunday night, Jan. 5th, on Southwide Sunday School Teacher Training Work. All Sunday School officers and teachers are requested to tune in at that time on 850 kilocycles, 10,000 watt.

The minutes of the Yazoo County Association show that Rev. D. I. Young is moderator and Dr. Webb Brame is clerk. There are seventeen churches in the county, of which 16 were represented by messengers, but only 15 made reports. There were 46 baptized during the year and 71 received by letter. This was a net gain of 62. There is a present membership of 1,805. There are three pastors homes, total value \$12,750. There is a grand total of contributions of \$18,440.24, of which \$13,333.44 was for local expenses and the rest for missions, education and benevolence. Eight churches gave to the cooperative program, and one other gave to benevolence outside the budget. Seven churches have Sunday Schools. Five have women's mission societies. Two have B. Y. P. U.'s.

## SUNDAY SCHOOL ATTENDANCE DEC. 29, '29

Jackson, First Church.....	526
Jackson, Calvary Church.....	616
Jackson, Griffith Memorial.....	231
Jackson, Parkway Church.....	128
Jackson, Davis Memorial.....	345
Brookhaven Church.....	491

## TO THE RELIEF AND ANNUITY BOARD

I am greatly pleased to be able to announce the receipt from Mr. John D. Rockefeller, Sr., under date of Dec. 24th, 1929, an unconditional gift of \$500,000. I am sure that you and your readers will rejoice with all Southern Baptists in this great and timely gift of that world benefactor, Mr. Rockefeller. Permit me to say that while Mr. Rockefeller wrote that he was not making this gift conditional in any sense he did at the same time express the confident hope that our Board would be able to raise at least an equal amount for the same purposes through the churches and individuals of our own constituency. I am firm in my belief that Southern Baptists will continue by their own gifts to fortify the Relief and Annuity Board.

—Thomas J. Watts, Executive Secretary  
Relief and Annuity Board  
of the Southern Baptist Convention.



## CHRISTMAS, 1929—NEW YEAR, 1930

## My Friends:

As we come again to the opening gate of another Christmas and New Year Season, when kindly tokens of Friendship and Good Will, for friends both old and new, are given larger liberation than at other times, I would fain send to you and yours the same bundle of earnest wishes that I would cherish for me and mine.

At this luminous Season of dear comradeship with those who are near, and of joyful recollection of those who are far away, and of inexpressibly tender memories of those who have gone within the veil, let us wisely remember that without such comrades and friends, life would be barren and hopeless, even though we had all else.

Coming again to the season when both Memory and Hope cast their spell of enchantment, backward and forward, let us joyfully sing our worthiest Song of Gratitude—for home and for friends; for the breath of life, the power to think, and the skill to work; for the temporal blessings which supply our real needs, and for the discipline of toil and of sorrow; for every acid experience which dissolves an unworthy intolerance and an unsympathizing indifference; for the visions which beckon us to honor and service, and for the glory of struggle and adventure; for the increasing purpose of Peace and Good Will running through the years, and for the confident hope that the Song of the Angels of the first Christmas Dawn shall one day echo and re-echo through all the earth; and, above all, for the Kindly Light that leads us, for the Love that never forgets us, and for the Mercy that heals our hurts and lifts us when we fall.

Standing before the closing gate of the Old Year and the opening gate of the New, let us go forward, indomitably hopeful, resolutely striving to put away all joylessness and pessimism and unkindness, and every tincture of selfishness, wisely remembering that no abiding joy and permanent profit to ourselves can ever be purchased at the expense of others. May we be inexorably unwilling to give any place in our lives to rankling discords, to unseemly and malign contentions, being always aware that life is too brief and great and responsible, to waste one minute in bearing that heaviest of all burdens—a grudge. Just as noble music drowns all minor discords, so may the always constructive and graciously benevolent spirit of our lives help to overcome the rudeness and harshness and disharmonies of our discordant world. May all our coming days be days of invincible Good Will, and may we be given such a full-orbed sensitiveness as will instantly respond to all the needs which vibrate in the whole range of human life. May we fully apprehend that it is a mocking tragedy for life to be lived in ignorance of the joy of generous giving; that to keep happiness, it must be given away; that to lift another's load is to lighten our own; and that as the waters fled away from Tantalus, so do all the higher, nobler things of life flee away from the self-seeking spirit.

Through all the unfolding future, may the Horn of Plenty be sufficient for our needs, but not too much to stifle our highest personal endeavors. May we never forget that the nobly creative and conquering hours of life cannot come to the life that is occupied by petty ambitions and tawdry enterprises. May we continually meet the challenge of our daily task in the glowing spirit of creative achievement, and never in the spirit of the drudge or the shirk; and may we ever shun the shame of the second best. In the lowliest toil, the most unwelcome duty, the task that bristles with difficulty, the grey disappointment, the black sorrow, may we see the clear light of an Infinite Purpose, and feel the sufficient inspiration of an Eternal Love. May we behold the halo on the most commonplace work, and discern the sacred fire in the most familiar bush.

If, as we journey on, our ways, at times, shall be beshadowed by poignant tests, may our sorrows be wise teachers, our disappointments needed revelations, and our temptations victorious helpers toward a better life. If sometimes we think ourselves ill-treated by some person or

cruel circumstance, may we never become cynical or vindictive. If we must sometimes travel in the darkest night, without sheen of moon or gleam of stars, may we never forsake our obedience to the highest visions. Whatever may be the tests of our earthly way, may they be borne with a fortitude which no reverses can daunt, and with a faith which no trials can discourage. Ever may we know that He Who does not let a sparrow fall unheeded, counts us of more value than many sparrows.

In all the diversity of our checkered experiences, may we trustfully turn to Him, in Whom are all the treasures of knowledge and wisdom, and all the peace and power of the victorious life. May we steadfastly refuse to travel blindly on, without adequate light, either on the meaning of this life or the next, and may we attune our lives and work to the rhythm of the Immortal Life. May we thoughtfully see ourselves as citizens of two worlds, and may the immeasurably momentous meaning of Immortality take ever-deepening hold upon us, until our earthly day is ended and our work is done. And then, may the gathering shadows of the Evening be quickly merged into the Dawn of the Eternal Morning, and may we wake in that fair Morning, after whose dawning never night returns, to be forever greeted by our loved ones, and by Him Whose love is unimaginably great, and in His likeness and presence be forever satisfied.

Your friend,

—Geo. W. Truett.

Pastor's Study, First Baptist Church,  
Dallas, Texas.

## FURTHER EXPERIENCES IN CLINTON AND JACKSON

The original Eager family was composed of eleven members, father and mother, five boys and four girls. Seven have heard the call, "Come Home" and four are still battling with the duties of life. These four, two brothers, and two sisters, agreed to meet in Clinton, in the home of one of the brothers, Prof. P. H. Eager, and freely indulge in reminiscences of *auld lang syne*, and our ten days together proved to be all, and even more than one could have expected. At present we represent four states, New York, Virginia, Mississippi, and Texas. Mrs. Joiner, the sister from Texas, left Fort Worth with her son, in his automobile, at 5 a. m. and reached Clinton that same night at 10 o'clock, a distance of 550 miles. Much of the trip was made on the great highway that connects the Pacific and the Atlantic passing through Clinton on the way to Jackson, and right by the front yard of my brother's home. Five hundred and fifty miles in sixteen hours in an automobile, does not appeal to me, though I do appreciate automobiles and autobuses, and what they are doing, and the more they will yet do for all classes of people. How they have increased the visiting capacity of the doctor and the preacher, not only in the country, but in the city as well. Up this way they are becoming potential rivals of the railroads. When I was a boy it seemed a long way from Clinton to Jackson, and in bad weather, and with poor roads, and with a one-horse buggy, it was a long way. But now with that splendid highway, and a good machine, it is only a matter of a few minutes, less time than it would require in the old days to harness one's horse. The chief difficulty on reaching Jackson is to find a place to park. Try to imagine what it is in this great city of many millions!

On my one Sunday in Clinton I enjoyed the privilege of worshipping with the Baptist Church, but I recognized very few of those who were present. It was also my privilege to hear several of the excellent sermons of Dr. Tribble, Professor of Theology in the Southern Baptist Theological Seminary, who was aiding the pastor, Dr. Lovelace in a series of revival services.

Jackson is so completely transformed since my college days that I could scarcely recognize a street or a building. The hurry and nervous strain of the people seemed to be only a little less than here in New York. Mr. Pat. Eager,

Jr., now a prominent, overworked lawyer in Jackson, called for us at the close of the Sunday morning church service in Clinton, and after a delightful ride of fifteen minutes we walked into his delightful home, and ten of us sat down around an elegant table, and partook of an abundant dinner, provided by Pat. Jr., and dispensed in the best style by his comely better-half. The circumstances suggested many subjects for conversation, also giving us unusual appetites, and we did full justice to the good things that the good wife had provided for us. On returning to Clinton late that afternoon we had an ocular proof of the value and the popular appreciation of that highway, for by actual count we met in that brief time and distance 154 vehicles.

It was a joy to me to spend one night and part of a day in the home of Pat. Eager, Jr. Surely it is a joy, and a source of gratitude to God to any father and mother to have a son who is prominent and successful as teacher, lawyer, and business man, a worthy husband and father, a Christian above reproach and an active useful church member. Such a combination and accompanied by genuine modesty is so rare that one is delighted when it is found.

I spent one Sunday in Jackson, and at night worshipped with my old friend, Dr. King, and his splendid congregation, in their new church building. I heard one of Dr. King's fine sermons, which are so well known, and so much enjoyed in Jackson. After more than twenty years of service with the same church his sermons are as fresh and vigorous as ever, and his personality seems to become more mellowed and attractive as the years come and go. He left the next morning for a revival meeting in another town, and I was disappointed in my desire to see him again in the congenial atmosphere of his study. Spiritual affinity and companionship mean much in the hurried life we are living these latter days, and yet we cannot always avail ourselves of its priceless value when we find it.

Sunday morning I worshipped with Dr. Hewitt, and his great congregation, in the First Baptist Church. The audience was so large, the singing so good, the attention so fine, and the religious atmosphere so genuine, that I found much joy and uplift in it all, even in the part that I took in the service. Because of a bad nervous breakdown, in February, 1927, I was unable to preach for more than two years, which was a great cross to me, for preaching has been and is yet the joy of my life. Up to that Sunday I had only preached twice, the first Sunday in August, and the same in September. I had promised Dr. Hewitt that I would make a short talk, either before or after his sermon. When I entered his study, a little before the service began, he insisted that I take the full time. To my own surprise I did this very thing. Such was the unexpected interest, the tense attention, and the spiritual responsiveness of the great congregation, that I spoke with unusual freedom and joy, continuing my talk for thirty-five minutes. Out of a full heart, and a long experience, I gave a most emphatic affirmative reply to the question, "Does It Pay To Be a Christian?" As I think of that subject now a doubt never enters my mind, and the future is brighter than it has ever been.

From what I have heard about the impression made by that simple talk, I am led to believe that God was speaking through me, and using me as his agent. Would that we could always be unobstructed channels through whom God could be conveyed to the people. I dare to hope that I may stand in that pulpit again, in spite of the fact that Dec. 18th is my 80th birthday.

I visited Baptist Headquarters, and was disappointed not to find Dr. Lipsey or Dr. Gunter. They are both very busy men, and their work often calls them away. I appreciate the weekly visits of The Baptist Record, and I specially enjoy the editorials of Dr. Lipsey. He writes so entertainingly on scriptural subjects that a book along that line would prove to be readable and helpful. The editorial "Are People Interested In Religion?" is fine, and deserves a thoughtful



reading by every one who sees The Baptist Record of November 28th.

I am again in New York, where I have already accepted an invitation from the Baptist City Mission Society to do pulpit supply work. I ask for the prayers of God's people that I may be used of God in preaching, in private, personal evangelism, and in writing.

—John H. Eager.

New York City.

#### FROM DR. GEORGE W. LEAVELL

Wuchow, S. China.

One year ago today we arrived in Wuchow from furlough in the homeland. It was good then to be back. Today it is still better. Many people have seemed to get the idea that the wars and rumors of wars in China have caused us to close the Hospital and suspend operations. We are glad to correct this wrong impression by stating that our work has not been stopped for an hour during the past year. We have had some anxious days and the city has changed hands several times but with very little disturbance to us. We are grateful for our blessings.

We are coming to the close of the year 1929. What a year it has been! Wonderful in many respects. If we had listened to the advice of some of our friends and had waited, as they suggested, for peace to come in China, we would have missed the best opportunity for service that we have ever had in one year's time in China. How wonderfully the Lord leads us! It has been the best year's work in the history of the Stout Memorial Hospital, because of the fact that we have been able to "carry on" under conditions that closed many schools and disturbed all business.

This will be the largest year's work in number of patients treated and received into the Hospital since the Hospital was completed, except perhaps the years when we treated large numbers of soldiers. The Government now takes care of most of the wounded soldiers through their own organizations. Many officers and officials, however, come to the Hospital for treatment. Our work has been more concentrated this year and there has been closer cooperation with the Chinese workers.

We have kept the Nurses Training Class going and we rejoice to report that we were able to grant diplomas to four nurses during the year. Three girls and one boy composed the graduating class. They are a well trained and capable quartette of Christian nurses and will remain in the Hospital work.

Many surgical cases have come for attention and there has been perhaps more work in the nature of prevention of disease than we have formerly experienced. Typhoid fever was prevalent during the summer and this fall we have had a number of cases of diphtheria. Now we are doing free vaccinations against smallpox every day. The winter months brings this to our attention.

Mrs. Leavell has had a full year's work. The Kindergarten has a large class and is a joy to our hearts every day. Besides this work in the Kindergarten Mrs. Leavell does some teaching in the girls' school and nurses class during the week and teaches two Sunday School classes every Sunday. Meetings for the women in the W. M. S. and for the servants are held every week. Cornelia is helping in the Kindergarten and girls' school besides keeping up her school work and music.

We are thankful for good health and the opportunities that have attended our labors and we press on in the Master's name as the new year approaches. There is much to be done. Our greatest need now is not in new material equipment or opportunity for service; but for REINFORCEMENT OF NEW MISSIONARIES. Are you going to send them? We wait and work and wonder. With our love and the season's greetings we beg that you remember us at the Master's throne.

Very faithfully yours,

—George W. Leavell.

Stout Memorial Hospital,

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### HOW PEOPLE MAY BE LED TO PAY WHAT THEY PROMISE

Occasionally people say, "We have a man in our church who says he will never again sign a pledge card. How can we get a man like that to make a pledge to the church?"

In answer to the above question, I would, in the first place, say that you cannot rightfully force him to sign a subscription card for any definite amount. It is not good policy to even attempt to force a Baptist, by any sort of high-pressure method, to do anything against his will. In the second place, I would say that about all you can rightfully do with such a brother is to explain to him the church's program, the church's budget and the church's plan of finance, lead him to see that as a Christian and as a member of the church it is his duty to help support the program and the budget of the church, and urge him to do so. In the third place, I would say that when a church adopts a budget and asks all the members to sign a subscription card, indicating the amount they expect to give for the support of the budget, and one or more of the members refuse to sign a card, those who refuse to sign cannot be depended upon to help support the church.

If a man is determined to do his duty and to contribute to the support of the church program, regardless of what others may do, he will not mind saying so, and if the church asks him to do so, he will not hesitate to write the amount he expects to give. But, if a man has, down deep in his heart, the thought of doing his duty and of supporting the church program only on condition that others do as he thinks they should, then he may not sign a subscription card for any definite amount or say just what may be expected of him. So long as the pastor pleases him, he may contribute to his support, but if at any time the pastor disagrees with him or fails to do as he thinks the pastor should, the chances are he will become offended and refuse to contribute to his support. Or, it may be that he will contribute to the church budget as long as the church allows him to lead, but if at any time the church refuses to follow his leadership, he will more than likely become offended and refuse to contribute to its support. There may be exceptions to this rule, but I have never known of one. I have never known of a man who refused to sign a subscription card, when his church asked him to do so, who could be depended upon to help support the church unless the pastor and church humored him and followed his leadership.

Most people who make pledges to the church pay what they promise. Most of them pay what they promise voluntarily. Most of them pay not only voluntarily, but regularly when the church of which they are members requests them to pay regularly. Many people, however, who make pledges to the church do not pay what they promise voluntarily. They do not pay what they promise unless and until someone leads them to pay. Those who do not pay what they promise voluntarily may be divided into three groups, as follows:

1. Those who make a pledge with no intention of paying it.

The people in this group promise to pay the grocer provided he will furnish them with groceries, but when they make the promise they have no idea of ever paying him. They promise to pay the doctor if he will minister to the needs of their sick, but when they make the promise they have no idea of paying what they promise. They promise to pay the church provided the church will minister to the spiritual needs of their family, but when they make the promise they have no more idea of paying what they promise the church than they have of paying what they promise the grocer or the doctor.

Now, the question is: how is the church going to lead such people to pay what they promise to the church?

Suppose we go to the grocer and to the doctor and ask them how they succeed in leading such people to pay them. They will tell us that though they send statements, bills and collectors and though they see them personally, about all they can get from them is promises and excuses: that about the only way they can lead such people to pay what they promise is to sue them or to threaten to sue them.

Suppose we ask any church treasurer how he succeeds in leading such people to pay what they promise to the church, and he will tell us that he does not succeed; that though he sends statements and sees them personally, about all he can get from them is promises and excuses.

There is but one right way of leading the people in this group to pay what they promise, and that is an indirect way. First, in a personal interview with them find out whether they are saved or lost. If lost, lead them, if possible, to Christ. If saved, they are certainly in a back-slidden condition, so lead them to repent and get right with God. When they get right with God, they will, if possible, pay what they promise. If it is not possible for them to pay what they have promised to the church, they will cancel their old pledge, make a new one and pay what they promise. (Continued next week)

### HOW MUCH SHALL I GIVE THIS YEAR TO THE LORD'S WORK?

#### A Little Argument With Myself

1. If I refuse to give anything to the Lord's cause this year, I cast a ballot in favor of the cessation of all the work of Christ's church, and the withdrawal of all missionaries, both in the home and foreign fields.
2. If I give less than heretofore, I favor a reduction in the work, proportionate to my reduced contribution.
3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort", forgetting that the Lord never intended that his army should take refuge in a fort. All his soldiers are under marching orders always. They are commanded to "Go".
4. If I advance my offering beyond former years then I favor an advance movement in the conquest of new territory for Christ. Shall I join in this class?

Resolved: I do believe in greatly increasing the work of the church of Christ; therefore, I will increase my former offering to his cause. —Exchange.

### FUNDAMENTALS

#### Where is God?

I have heard of a boy who was being questioned about God. "Tell me where God is", said the questioner, "and I will give you an orange". "Tell me", said the boy, "where God is not, and I will give you two oranges!"—Selected.

### IF IT IS GOOD FOR GOD

It is told of Andrew Fuller that he once asked a friend for a contribution to foreign missions and received the reply: "I will give five pounds, Andrew, seeing it is you". But the preacher refused the proffered gift, and his friend, studying his face for a moment, amended his offer. "Well then, seeing it is the Lord I will give ten pounds." Not a few of our gifts would change in amount and spirit if they were really offered to the Lord. —Illustrated Anecdotes.

The church at Forest has called brother D. A. Youngblood, formerly pastor of Fifth Avenue, Hattiesburg. A good church and a good preacher met.



# Mississippi Woman's Missionary Union

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### Watchword for Year

Be ye steadfast. 1st Cor. 15:58.

### Our Best to the Task

The crowd was once awestruck as it viewed the power of the Son of God. These witnesses "ascribed the glory to God for entrusting such power to men". You and I are ever awestruck as we ponder the power that has been entrusted to us. Realization of this power placed in our hands has caused thousands in our missionary organizations to pledge themselves "to love widely, witness humbly and to build greatly for the future of the world". This means efforts to break down the barriers of missionary indifference, ignorance, intolerance, race prejudice and the cancellation of hatred and war by Christ's all-pervading love. It is a task so magnificent and so urgent that we should not quibble about it but fling every reserve on the field. This task, while world-wide in its scope, can be comprehended and entered into by every individual. Just as the scientists in Germany experiment in aerial photography by strapping automatic cameras beneath the breasts of carrier pigeons, so the missionary-hearted Christian can possess a love and knowledge, render a service that is as wide and as comprehensive as the elevation of his soul. This outlook is gained through prayer and study. Your missionary organizations offer these. Its future is as great as your faith. "According to your faith will it be to you."

Is your faith great enough to call you to lead out in your church towards the promised inheritance? This Canaan cannot be possessed if we indolently remain in our lands of Ur. Your missionary organizations challenge your faith; offer stupendous programs of missionary zeal and information; great gifts for the missionary educational and benevolent denominational objectives; the missionary education of our young people. "It is easier", said Thoreau, "to build palaces than to find kings to inhabit them". Workers are constantly effecting new organizations only to find there are no prepared people to lead these groups. This is a call to give the missionary education of our young people the prominent place it deserves, yea must hold, if this organization continues to live through the coming years. Your missionary organizations offer a beautiful work that seeks to adjust the burdens of life. How restoring, harmonizing, healing, even miraculous can be these ministries! Christ's days were spent in loving personal services.

Are we as members of this missionary organization waiting for conditions to become perfect before we give our best to the task? Conditions are never perfect or just right. Have we failed: therefore hesitate to try again? Peter never did a nobler thing than when he went back to the ten after he denied his Lord. And how he made good! Are you saying, "Just another year, not unlike those of former years?" Every thoughtful worker knows that each succeeding year differs vitally from the preceding year. Each year brings its own peculiar and urgent problems and needs and they must be unitedly faced and properly solved. So, "with hand on the spade and heart in the sky" let us take hold of the outlined tasks before us and enter another year of effort in being "steadfast, unmovable, always abounding in the work of the Lord". May it be consecrated effort.—Mrs. W. J. Cox, President W. M. U.

### Bible Study Topics for 1930

January—"Even So", Matthew 11:25, 26.  
 February—"Within Thy Walls", Psalm 122:6.  
 March—"Served by the Field", Ecclesiastes 5:9.  
 April—"Witnesses", Luke 24:48.  
 May—"On Good Ground", Mark 4:20.  
 June—"He That Feareth", Acts 10:35.  
 July—"Among All People" Psalm 96:3.  
 August—"My Helpers in Christ" Romans 16:3.  
 September—"As Little Children", Matthew 18:2-5.  
 October—"About all Galilee" Matthew 4:23.  
 November—"All Things New" Revelation 21:5.  
 December—"On Earth Peace" Luke 2:14.

### History of Year's Hymn Faith of Our Fathers

The hymn-book used in our churches is the common meeting-place for those of all denominations because all denominations use hymns by those of different faiths—evangelical Catholic and Unitarian alike. "Faith of Our Fathers" was written by Frederick William Faber who was born in Yorkshire England June 28 1814 and died at Brompton England September 26 1863. He was graduated from Balliol College Oxford in 1836; was ordained the following year to the ministry of the Church of England but left it during the Oxford Movement in 1846 following the footsteps of Cardinal Newman who wrote "Lead Kindly Light".

His hymn "Faith of Our Fathers" had to be altered considerably in its wording and theology so that it could be adapted to Protestant use and included in our hymnals. It is now thought of as one of the greatest Protestant patriotic hymns and is one of the most used. (See words with music on inside of front cover page.)

Other hymns of Faber in general use are "There's a Wideness in God's Mercy", "Hark, Hark My Soul, Angelic Songs Are Swelling" and "O Paradise, O Paradise". "Faith of Our Fathers" is usually sung to the tune "Prince" (St. Catherine) arranged from Mendelssohn, which is generally attributed to F. H. Henry, who was born in England in 1818 and died in 1889.—Prof. I. E. Reynolds of Southwestern Baptist Theological Seminary at Ft. Worth, Texas.

Faith of our fathers! living still  
 In spite of dungeon, fire and sword;  
 O how our hearts beat high with joy,  
 Whene'er we hear that glorious word:  
 Faith of our fathers, holy faith,  
 We will be true to thee till death.

Our fathers, chained in prisons dark,  
 Were still in heart and conscience free;  
 How sweet would be their children's fate,  
 If they, like them, could die for thee.  
 Faith of our fathers, holy faith,  
 We will be true to thee till death.

Faith of our fathers, God's great power  
 Shall soon all nations win for thee;  
 And through the truth that comes from God,  
 Mankind shall then be truly free.  
 Faith of our fathers, holy faith,  
 We will be true to thee till death.

Faith of our fathers, we will love  
 Both friend and foe in all our strife,  
 And preach thee too, as love knows how,  
 By kindly words and virtuous life.  
 Faith of our fathers, holy faith!  
 We will be true to thee till death.

### 1930 W. M. U. Monthly Missionary Topics

January—"Foundation Stones".  
 February—The Homeland—Our Heritage.  
 March—Beyond the City.  
 April—Around the World in 85 Years.  
 May—Christianity Answering Today's Needs.  
 June—How Help the Negro?  
 July—Leading Many to Righteousness.  
 August—Notable Native Christians.  
 September—"In Union There Is Strength".  
 October—Your State and Mine.  
 November—A New Day in an Old World.  
 December—"They Followed the Star".

### W. M. U. Specials

The New Year will be here when you read this Page. May the anticipations that thrill your heart and soul for the part you hope to play in the Master's Work be but an earnest of all you may accomplish for Him!

One of the very first matters we will consider in our local Organizations pertaining to the year's Work will be in regard to our W. M. U. Specials. Will you be happy to know that we will make these offerings just as we did this past year? Surely it is a pleasure to take them up and consider them one by one:

First the scholarship fund. Can you not envision them, these dear girls whom we have in the Training School, the B. B. I., Blue Mountain, Woman's College and Hillman College,—these whom it has been our privilege to make ready for great life Work? They are all so fine; such a credit to us. We will want to remember the scholarship girls again.

Second, the Expense Fund for our Training School, our Margaret Fund and our Bible Fund. How far reaching is the small sum we give to keep each one going! Yes, we will remember each of them again.

And how? I suggest that each Organization work on the same basis you did last year. Not one of the Societies found the amount burdensome. If we receive a bit more than is needed, we can hold it for future use. But if we do not receive sufficient, some one of the Causes named above must suffer. Certainly we will all gladly do our best for our W. M. U. Specials.

Beloved, won't each one of you read the W. M. U. Page of The Baptist Record of December 19 yourself? Then won't you take the paper to your Society and see to it that the entire Page is read there? Already questions are being asked in letters that are answered on that Page.

We give elsewhere the telegram from Dr. Watts, announcing the gift of half a million dollars by Mr. John D. Rockefeller for the care of the old preachers of the Southern Baptist Convention. This is indeed a gracious and generous contribution of Mr. Rockefeller, who has given many millions to worthy objects. He had previously given half a million to the same board, and only recently made a large gift to Northern Baptists for the same purpose. His gifts have reached round the world and have been made through many channels. He has so planned his beneficence and planted his gifts that they will bear fruit for generations to come. It would indeed be a proper response to this gift of Mr. Rockefeller for Southern Baptists of large means to match the gift of Mr. Rockefeller with a similar amount.



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RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
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the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a word,  
which must accompany the notice.

### East Mississippi Department

By R. L. Breland

#### Back to Boyhood

"Backward, turn backward,  
O Time, in your flight;  
And make me a boy again  
Just for tonight."

Who among us has not really  
wished that this might come to pass  
in our own experience? Gov. Pat-  
terson truly said recently: "What  
a beautiful, trusting, innocent and  
holy thing is childhood, its joys, its  
little sorrows and its beliefs. It  
comes but once. When it passes it  
never returns." While this is true,  
yet there are seasons when we travel  
back into memories' sacred pre-  
cincts and, in our imagination, we  
are children once more. These day-  
dreams, or visions of past joys, or  
whatever they may be called, are  
hallowed and full of pleasantries  
that make of earth an Eden while  
they last; but alas! they don't last  
long.

Christmas and a few days preced-  
ing the ground was covered with  
snow—"The earth seemed wrapt in  
its winding-sheet". It had been a  
long, long time since we had seen  
so much snow and such severe cold.  
As I gazed on the old world, all  
white and pretty, in my imagination  
I was a boy again back in my  
father's humble home among the  
vineclad hills of Neshoba County.  
As I meditated the vision became  
more real and I was a boy once  
more. I put on my overshoes, my  
great coat and my mittens and hied  
away to the forests and fields to  
track in the snow the wily "mollie  
hare". I was soon in the midst of a  
multitude of tracks. I started out  
on a trail of one but could not find  
his stopping place, so I gave up the  
chase.

Then came a season of meditation:  
I was a boy in my father's back-  
yard. A snow-ball almost as tall as  
my head was being rolled. My sis-  
ter just older than I was assisting  
me to turn it over, and as we turned  
it grew larger and larger. Finally  
it was too heavy for us children, so  
some of the larger members of the  
family came and helped us roll it  
until it was, as it seemed to us, al-  
most as big as a mountain. Then  
we rolled it into the shadow of the  
smokehouse where it lay for days

and days after all the other snow  
was melted and gone. O what fun!  
Then I was making a snow-man, in  
my vision. His feet and legs were  
formed, then his body, then his arms,  
neck and head. Smut was used for  
nose, mouth and eyes. When the  
"man" was finished, considerably  
larger than I was, we washed him  
with water which froze as it touched  
the snow and thus he was stabilized.  
He too was there for some time af-  
ter the other snow was gone. Little  
by little, however, the snow-ball and  
the snow-man melted too and was  
lost to sight—just like that big fam-  
ily that was at father's house then  
has melted until nearly all are gone.

Then in my vision I was a bigger  
boy. Zero weather struck our sec-  
tion and continued for several days.  
The ponds, lakes and branches were  
frozen over and we could walk over  
them on the ice. One Mr. E. Savell  
had a fishpond near father's home  
that had ice on it for more than a  
week that was six or eight inches  
thick. The boys, girls, men and  
women for some distance around  
spent most of the days there walk-  
ing and skating on the ice. I hear  
afresh the merry laughter and the  
frightened squeals of the jolly boys  
and girls as the sport went on. Also  
I see some bloody noses and skinned  
knees caused from falling on the  
ice. O what fun! Who would not  
wish to be a boy again?

Then I went rabbit hunting in the  
snow. Soon the old hare was ousted  
from his bed and a yelling, shouting  
bunch of men and boys was in hot  
pursuit. The snow was so deep that  
Mr. Rabbit soon grew tired, so he  
scouted under the soft snow to hide  
and thought he was safe. But was  
he? We followed his tracks right  
up to his hiding place and soon poor,  
trembling bunny was our meat. Then  
off and after another as fast as we  
could we went. Occasionally we  
would trail an o'possum or a raccoon  
to his lair and cut the tree and get  
them too. We were really proficient  
in the chase when the snow was on  
the ground.

This cannot last, so I hear the  
mistress calling for some coal as the  
fire is getting low and the room is  
getting cold. Just as my reverie  
ceased, a bunch of rollicking boys  
and girls came by with their noise,  
snow-balling and their glee. How  
I envied them and wished that I felt  
just as they did and enjoyed it as I  
once did, and as they do now, the  
noise and battle of the snowy weath-  
er. But somehow, try as hard as I  
please, I cannot get myself worked  
up to the pitch where the snow and  
its erstwhile joys are real joys to  
me any more. I am told it is be-  
cause I am older—and that is per-  
haps true.

I fear sometimes that we older  
ones forget too soon the thrill that  
came to us as boys when the snow-  
flakes began to fall, and how we  
enjoyed the worry, noise and bother  
of it all, and are not prone to sym-  
pathize with the boys and girls now  
under similar circumstances. May  
this poor man never forget the  
thrills and joys of boyhood and so  
be able in a measure to enter into  
the spirit with the children when  
they are making merry in the snow.  
A lesson we all need to learn, and I  
find it a hard lesson to learn, is how  
to grow old gracefully and to keep

enough of our own childhood desires  
and feelings in our system to be  
patient with the boys and girls of  
today as they do the very same  
things we used to do when we were  
children. May the Lord help us to  
so do.

May we sing:  
Snow, snow, beautiful snow!  
As we trip it o'er the snow.  
Merry, laughing girls and boys,  
Thrilled with best of splendid joys.

Coffeeville Baptist Church had  
Rev. G. C. Hodge, Stewardship Di-  
rector, with it last week. He has a  
real message on stewardship, and  
those who heard it were helped and  
thrilled. We expect him back at a  
more opportune time to give us his  
great message.

Deacon J. J. Gillon of Clear  
Springs Baptist Church was seri-  
ously hurt in a fall from a wagon  
a few days ago, but glad to report  
him much improved. His son, Dr.  
J. W. Gillon, pastor of First Bap-  
tist Church, Shawnee, Oklahoma, was  
with his father for some days re-  
cently.

Christmas Day I was out at the  
Scuna Valley Methodist Church for  
a sermon. Had a very pleasant  
hour, but audience small, owing to  
the condition of the roads. "The  
Song of the Ages" was the theme.

There is a probability that Rev.  
S. J. Rhodes, now of Neshoba Coun-  
ty, will be located at Oakland, Yalo-  
busha County, and preach to a group  
of nearby churches next year—this  
year now. A pleasant and plenteous  
work awaits him should he come.

Our good friend, a member of  
Elam Baptist Church near to Coffee-  
ville, Mrs. J. M. Goodwin, now 85  
years old, has been in poor health  
for some weeks. It is desired that  
this good woman shall get well  
again. She lives with her daughter,  
Mrs. R. L. Roberts. Her life has  
meant much to Elam and the cause  
of Christ.

Rev. E. S. Flynt, of Calhoun City,  
brought a splendid message to the  
church at Scuna Valley on a recent  
Sunday. His good wife, daughter  
and Dr. Solon L. Dobbs accompanied  
him. The Scuna Valley Baptist  
Church, recently organized, now has  
nearly a half hundred members and  
there are more to come. Its Sun-  
day School, B. Y. P. U. and W. M.  
S. are thriving. Had Dr. Gunter  
and Rev. J. M. Hendrix with us at  
this meeting. Mr. Editor, come over  
and see us; we have the Record  
coming to our membership, so they  
hear from you each week.

Some one has said: "None are so  
deaf as those who will not hear".  
He told a great truth. Preaching,  
teaching, singing are of no avail to  
those who will not come out to hear  
it. It seems that some people do  
not want to know the teaching of  
the Word; fearful that they will  
learn their duty and will not want to  
do it, perhaps.

#### A SOLEMN HOUR

As we stand with our faces toward  
the going down of the sun on Tues-  
day, December 31, 1929, and the past  
year with its opportunities, possibili-

ties and privileges pass before us in  
retrospective parade, surely we will  
pause and seriously consider the  
truth of our Lord when He  
said, "YE SHALL HENCEFORTH  
RETURN NO MORE THAT WAY".  
As we stand face to face with the  
appalling facts of our weakness, our  
failures, our short-comings and our  
unfaithfulness to the doors of op-  
portunity for Christian service that  
have swung wide for us which we  
have failed to enter, may the Spirit  
of God give us penitent hearts. As  
we realize our position and privilege  
in Jesus Christ—"saved by grace"  
and "kept by the power of God" and  
commissioned to go with the "Gos-  
pel of Christ which is the power of  
God unto salvation to everyone that  
believeth"—may the God of all grace  
through the blood of Jesus Christ  
clense us from all sin. Oh that we  
might be truly sorry for our sin of  
negligence, indifference, coldness and  
unconcernedness toward all for  
which Jesus came and died.

But the year is gone. Our record  
is written. Our deeds are done and  
there is no undoing. Our words are  
spoken and there is no recall. Our  
failures remain as a monument of  
our infidelity to the privileges that  
have been ours—God give us peni-  
tent hearts!

Still, "THERE REMAINETH YET  
VERY MUCH LAND TO BE POS-  
SESSED". Oh that God would give  
as a vision as we read the above  
words. We read in The Book, "Where  
there is no vision the people perish".  
And so we pray, Lord call us back to  
the reading of thy blessed Word.  
Lord call us back to the closet of  
prayer. Lord call us to a closer  
walk with thee. Lord help us to lift  
up our eyes and look on the fields  
that are white unto harvest. These  
are the places where vision is born.  
These are the places where lives are  
transformed. These are the places  
where a crucified Christ, a lost world,  
a judgment of sin, and a commission  
enjoined upon those who have been  
born again, prostrate the child of  
God.

OH FOR COMPASSION! Lord  
God help us empty our hearts and  
lives of sin and self. Start a conflagration in our church and drive out  
the refrigeration that threatens us.  
Strengthen us for the tasks that  
have been given us. Walk by our  
side amidst the perils and pitfalls.  
Shine out, O Lamp of our feet and  
reveal the hidden snares of Satan.  
Beat back the wolves that seek the  
life of the sheep. Drive out the ser-  
pents of sin that lay coiled at our  
doorstep. Tear down the altars on  
which are placed strange fires and  
let the fires of God burn until the  
world shall see its light and as the  
shepherds and wise men, "come to  
see this thing which is come to  
pass."

Happy New Year, God bless each  
of you!

Your Pastor.

Okolona Baptist.

"I'd like to buy a petticoat," said  
a young woman, somewhat hesitant-  
ly.

"Antique department on the third  
floor, miss," chirped the floorwalker.  
—Frisco Employees' Magazine.



## The Sunday School Department

### SUNDAY SCHOOL LESSON

Jan. 5, 1930

Childhood of Jesus,  
Matt. 1:1-2:23

**Golden Text**—Thou shalt call his name JESUS; for it is he that shall save his people from their sins. Matt. 1:21.

(From Points for Emphasis  
by H. C. Moore)

1. **The Wise-Men Worshipped the Child-King.** Jesus may have been two years old, the presentation in the Temple at forty days of age had certainly taken place. The family was living not in the stable where Jesus was born, but in "a house," probably expecting to make their home in Bethlehem, which was six miles south of Jerusalem, and a city with sacred memories of David, Ruth, Rachel, and others. But the visit of the Wise-Men led to a change of residence. The Wise-Men were not kings, but more than astronomers or astrologers; they were very learned and they must have been devout. They shared the view that a great deliverer was to arise and right all the wrongs of the world. With this hope flaming in their hearts they scanned the heavens for guidance. At last they discerned "his star"—possibly a planetary conjunction or comet or ignition of the dead worlds by collision, but certainly a miracle—and they determined to follow its leading. So from their homes in the East—Babylon or farther, and from one city or different countries—they made the long overland journey by camel train to Jerusalem. Their inquiry upon arrival was enough to excite general interest. The king of the Jews, now a babe in some mother's arms, his star calling them out of the East, their tedious trip made to do him homage—where is his birthplace? The capital ought to know! But Herod the Great was on the throne, a vassal king under Rome. An Idumean politician, strong but sinister, vigorous but excessively wicked, he could brook no thought of a rival, his will having already been made in favor of his sons. He called the Sanhedrin together and learned from them that the expected Messiah would be born in Bethlehem. Then he privately summoned the Wise-Men and learned from them when the star appeared. He thus knew the time and place of Jesus' birth, two important items basing his cruel order for the massacre of the children a little later. But to be sure that the alleged claimant to his throne should not escape, Herod commanded the Wise-Men to search out exactly concerning the child and report to him so that, as he said, he also might join in homage. The Wise-Men went by night to Bethlehem, the star reappearing, to their great joy and guiding them directly to Jesus. Without delay they went into the house, saw Babe and mother, fell down in more than homage and worshiped Jesus, gave him their gold, frankincense and myrrh, and returned home, not by Jerusalem, as Herod demanded,

but as divinely directed by another way, which probably was over the road leading east around the southern end of the Dead Sea.

2. **The Angel Guarded the Child-King.** The antagonism against Jesus, as shown by the designing and hypocritical Herod, was completely frustrated. God took a hand in the removal of the young child from the dominions of Herod to a zone of safety on the banks of the Nile. The warning given Joseph in a dream

was instantly heeded. He left by night—that very night, perhaps—for Egypt, where the family remained for several weeks or months, or possibly for two years, till the death of Herod. Then Jesus, like Israel of old, came out of Egypt to Canaan, as Hosea foretold.

3. **Herod the Great Sought to Kill the Child-King.** When the Wise-Men returned home another way, the outwitted and angered king raved out the order for a wholesale execution of the male children under two years of age in Bethlehem. He inferred that Jesus was born about the time the star appeared to the Wise-Men in the East. The murderous decree was probably carried

out at once although perhaps secretly and gradually and in various ways, but more likely in one dreadful hour of infantile slaughter. Some have thought that as few as fifteen or twenty children were butchered while others place the estimate as high as fifty, and one even suggests ninety. At any rate, the city of David was horrified and bereft by the heartless massacre of the innocents. But the terrible blow did not reach Jesus as designed for he was at the moment a refugee in Egypt seventy miles away to the southwest.

4. **Joseph and Mary Nurtured the Child-King.** How long the holy family

(Continued on page 15)



**"A wise man  
built his house  
upon a rock---**

*and the rains descended, and the  
floods came, and the winds blew  
and it fell not; for it was founded  
upon a rock."*

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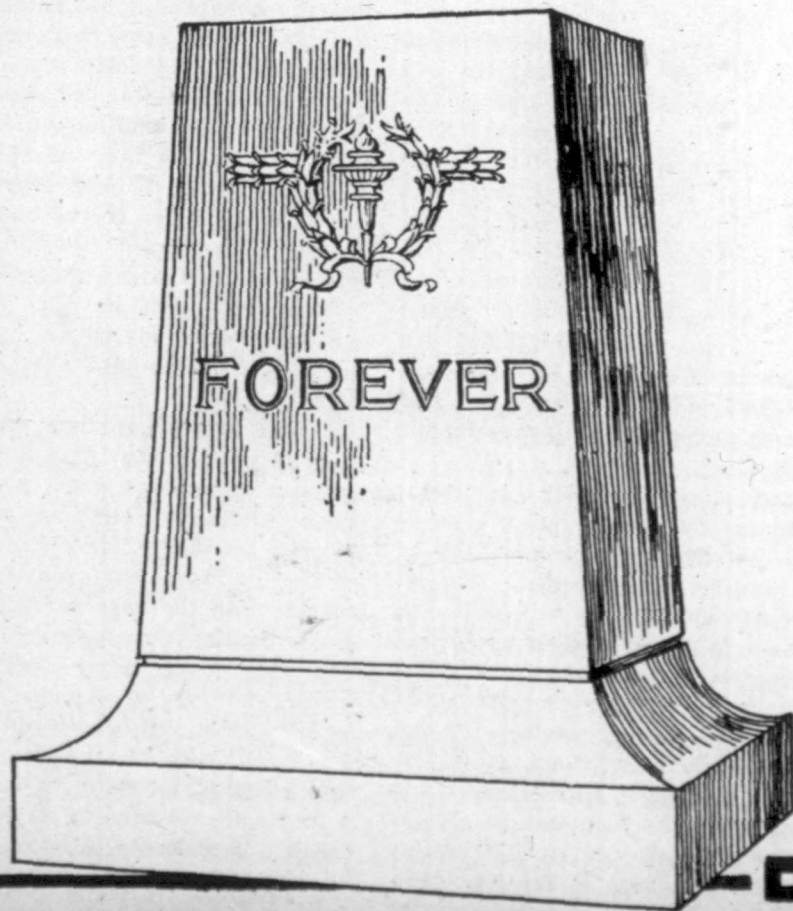
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## Baptist Student Union

Carrol Hamilton, Miss. College,  
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Inez Hardin, Delta State, Co-Pres.  
Clarence Carlson, Ole Miss V.-Pres  
Zana Wilson, M. S. C. W., Editor

Guy Hathorn, State Teachers,  
Treas.  
Sybil Brame, Blue Mt., Sec.

Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

### Blue Mountain B. S. U. Notes

On the evening of December 7, the seven Y. W. A. circles met individually and rendered their Christmas love offering in memory of Lot-tie Moon, and in the name of Christ. These gifts were laid upon the altar during an impressive candle light service. The following morning a sunrise prayer meeting was held for the circle leaders and officers that they might bring their offerings from the various circles.

At the time of writing the gift has amounted to eighty dollars; however, more is expected.

### Y. W. A. Workers Entertained

On Thursday afternoon, December 5, a delightful tea was given in the Student Room in honor of Miss Frances Traylor, the State Young People's Leader, and Miss Pearl Bourne, associate Young People's Leader of the W. M. U., who were the faculty members of the Y. W. A. Training School that was conducted on our campus during that week.

The guests were greeted by Miss Ruth Catledge, leader of the SOS circle, who served as hostess.

The guest list included the circle leaders of the several Y. W. A.'s and their associates, the general officers of the Y. W. A., Miss Mary D. Yarborough, Student Secretary, and Sybil Brame, president on the Blue Mountain College B. S. U.

A few business matters were discussed along with the get-together meeting. Delicious refreshments were served by Misses Frances Wright and Dorothy Jordan.

The Christian Marine B. Y. P. U. was entertained at its monthly committee meeting with a train party. Each committee was given a separate coach in which to discuss both old and new business. This completed all the guests entered the parlor car where games and jokes were enjoyed.

The fun was interrupted by the porter's entering and crying "First call for dinner." No second call was needed. The diner was soon crowded with hungry girls and their hunger was satisfied with lovely refreshments.

Brunettie Mai McMahan.

### Delta State Teachers College

The Baptist students of our college organized a Baptist Student Union on November 4, 1929. The following officers were elected:

Inez Hardin, President.  
Alice Dean Causey, Vice-President.

Thelma Butler, Secretary-Treasurer.

Immediately, delegates were elected to attend the Baptist Student Union Convention at Hattiesburg. The representatives were Inez Hardin, Louise Tillery, Cora Bobo, Earl Roberts, and Dr. Ira D. Eavenson, pastor of the First Baptist Church

of Cleveland. They received a great inspiration there and came back determined to "Conquer the Campus with Christ."

We realized that our first great need was a Baptist Student room which would serve as a nucleus for our work. From the beginning we have been encouraged by the president of our college who is very much interested in our success. He was glad to give us a room. We have not yet completed the furnishings, but to use it seems very attractive.

On Tuesday after the convention, our first prayer meeting was held. We desired to start quietly and build our union on prayer. There were only three present for the first meeting, and each day it has grown until now we have about twenty regular members.

God has wonderfully blessed us in our purpose to "Conquer the Campus with Christ."

Lois Wright, Reporter.

### BURNSIDE W. M. U.

What is love for each other? How can we best express our love for our fellow workers? This last was a question each member of our W. M. U. was in her own heart asking. There are many ways to do this and while the women of our society were trying to plan in just what way we could best show our appreciation for the help and pleasure our pastor's wife, Mrs. S. J. Rhodes, has brought us, during the past year, not only in the W. M. U. but in every phase of God's work and especially with our young people, our beloved president presented her plan. Never, we feel sure, could each member be able to express just the amount of love in their hearts for this dear woman, each member of the W. M. U. and the cause for which W. M. U. stands, as they, with their painstaking fingers wrote and embroidered, in black, their names on squares of yellow cloth handed to each of us by Mrs. McFarlin, our president. This done secretly of course as all secrets are with women. These squares to be put together and made into a quilt for our pastor and wife. There were the names of our members. Some few names of ones not members but wanting to help in showing their love for Mrs. Rhodes and names of several of our would be Y. W. A. girls, had we had this organization which Mrs. Rhodes had made every effort, but for so many reasons failed to get organized. These squares finished and handed in, the ladies were invited to the home of Mrs. Z. K. Ferguson, where we've always found a welcome for any of God's work to be done, for the quilt to be put together and quilted. This day we feel sure we'll have a place in each one's heart present a long, long time. The welcome extended us by members of this home helped to begin the day just right. After all were gathered and

made their love stitches some of which were of "long" standing, for example the ones put in by this humble Secretary, and just having time to put the finishing to the edge, some one looked out and saw Mrs. Rhodes coming. She had previously been invited to be present, at four o'clock, for a quilting at Mrs. Ferguson's, which she confessed an unusual hour for a quilting. The quilt being presented by the president, in her own way as she has so often done at other times and the speech of thanks made by Mrs. Rhodes, which we felt sure came from her heart, for her face shone with thanks, we were invited into the dining room and there, after a real prayer of thanks and love, broken now and then with a sob of joy, we greatly enjoyed the nice hot chocolate and sandwiches served. It might be well to give a description of this quilt with the pastor's name at the top on a square with each of the following on separate squares. The W. M. U. watchword, watchword for the year and W. M. U. 1929, Mrs. Rhodes on a square at the bottom. This made up the center row. Nearest our watchword came the names of the four members who so steadfastly held this W. M. U. together till others came to us. Our much loved teachers made up one row in this wonderful quilt and the places were filled with names of other beloved members as near as possible as they came to us. "What a great day" came from the lips of these fifteen members present and the two visitors, Mesdames Salter and Wood, who had so earnestly placed their stitches of love with ours. With grateful hearts that all our members could not be present yet thankful to God for each other, we went to our homes resolved to make our lives more like His who died that we might know such love as this.

—Secretary.

### MISSIONARY DAY AT B. B. I. DECEMBER 18, 1929

Students and faculty arose early Wednesday morning for prayer services. At 6:30, B. B. I. seemed to be a prayer garden, and the blessing of the day was the prayer of every heart.

The Mississippi Club met for the devotional meeting at 9:30 a. m. The Spirit of Christ was manifested to us in a great way. A message in song was brought by Mr. Marion Taylor in "The Land We Love Is Calling." Mr. J. N. Welch from Laurel, Mississippi, led our hearts in a devotional message, reading from Acts 3:41-47. He told the story of his great-grandfather, how his heart was turned from hatred to love for the Baptist denomination, and how he helped to organize Baptist churches in Mississippi. He recommended that we should be directed by the Word of God and let Christ be the center of our lives. He closed with prayer that we might be more consecrated and that God might use our lives for His glory. Special prayer was offered for several objects: the indebtedness of our State Board; deeper consecration of Mississippi Baptists; the work of our Baptist schools; the missionary interests of our school; the burdens and indebtedness of B. B. I., and for

Dr. and Mrs. Hamilton. The meeting was closed with a song and prayer that we might be more like the Master.

At 10:30 in the Institute Auditorium, Dr. P. E. Burroughs brought an inspiring message built up around the word "together". "It is not good for man to be alone." Alone there is no fruitfulness. Jesus built His Kingdom, and Christianity has prospered, on the word "together". Paul was what he was because of his contacts. Paul was a Master-builder,—in the lives of men, in churches, and in the great movement of Christianity,—a together movement. If Baptists ever get together they will move the world.

Mr. Burnett brought an interesting message from his own experience, emphasizing giving, as a means to missions, for the glory of God.

Our dearly beloved president, Dr. Hamilton, delivered the main address of the day. His subject was "The Scale of Missions". He compared missions to the scale in music, each thought brought out being one step higher on the scale. The body of his talk was built around the following:

- A—Ability to help
- B—Bible principles
- C—Convictions constant
- D—Duty demanded
- E—Excellence of Character
- F—Followers of Christ
- G—Glory of God

The service was closed with the song "Have Thine Own Way".

—Daniel Hughes,

Reporter of Mississippi Club.

Young W. G. Mize, Jr., has the mumps. When some one asked him what he was doing to relieve the pain, he replied that his mother had put a "volley ball" in his ears. Upon investigation it was found she had put "olive oil" in his ears.

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## The Children's Circle

Mrs. P. L. Lipsey

Bible Lesson: Matt. 13:1-9, 18-23.

The Four Kinds of Soil.

Central thought: The growth of the seed depends on the nature of the soil.

Questions.

1. Where was Jesus when He told this story?
2. Name the four kinds of soil.
3. What is meant by the seed? Is it the same for all the soils?
4. Tell the three different things that keep the seed from growing properly in our hearts.
5. How many crops were made on these four soils?
6. What kind of a heart must we have, if the seed is to grow in it?

My dear Children:

A very Happy New Year to you all, a New Year of consideration of others, of helpfulness to mother and father, of usefulness wherever you come in contact with people, of love and cheer to all. Do I hear you say, "That's a large order, Mrs. Lipsey"? Well, of course, it is, and none of us can come anywhere near having this kind of a New Year unless we depend on the Lord to help us. A great writer has said, "Hitch your wagon to a star", and he means by that we must have a high aim for our lives, we must be trying all the time, with the Helper of whom I spoke, to make them better and nobler and worth something to other people. And I believe that if we hold to this purpose, our lives will be very happy.

I'm sure you all had a good time Christmas. You went to see grandma and grandpa, some of you did, I'm sure, and I don't know many people that love you better than they do. Santa Claus was kind, and you got so many things you wanted, didn't you? I am expecting to hear by next week from some who took part in Donald's "shower" for our friend Ernest.—You will find at the head of this column our Study Lesson Scripture for this week, with six questions about it. The best set of answers that comes to me will be published in the next paper. I hope you will like this taking part in the lesson.

With much love,

Mrs. Lipsey.

Clinton, Miss., Dec. 13, 1929.

Dear Mrs. Lipsey:

It will soon be Christmas, won't it? I will be 13 the 22nd. My birthday almost came on Christmas. I am sending 50c for the B. B. I. girl. I am also sending a Christmas poem which I wrote. I wish you all a very Merry Christmas and a happy New Year. Your friend,

Evelyn Sandidge.

This is a sweet poem, Evelyn, and I am putting it into the paper. Thank you for it and the money, and also the good wishes. I hope you had a nice Christmas.

On Christmas Day

On Christmas morn we rush downstairs,  
But pause to say our morning prayers.  
We burst into the living-room,  
And with the lights disperse the gloom.  
There are toys all around;  
Candies everywhere abound;  
Any toy a child could wish,  
From rocking-horse to little dish.  
We gather 'round the bright, warm fire  
And sing just like the big church choir.  
We sing of the Baby in the manger;  
In His mother's arms far from all danger.  
Then of the shepherds too we sing  
Who came to see the new-born King.  
And then we sing of the wise men three  
Who worshiped Him on bended knee.  
And then we put on our wraps and go

With our new sleds to play in the snow.

We get on the sled and coast down the hill;

With the snow flying it gives us a thrill.

And when we go to bed at night  
We always shut our eyes real tight;  
And then we thank Him up above,  
Who gives us happiness and His love.

Evelyn Virginia Sandidge.

Grenada, Miss., Dec. 10, 1929.

Dear Mrs. Lipsey:

As it has been some time since I have written, I will write again to tell you I am still reading the Bible Study and all the letters. I read some in the Bible every day. I am going to school, haven't missed a day this session. I was on the honor roll last month. I am 9 years old. I am sending 25c for the B. B. I. girl. Much love from

Eva Mae Walker.

You were one of the early Bible readers on my list, Eva Mae. I'm glad you read the Bible every day. Thank you for the gift to Miss Gladys.

Conehatta, Miss., 12-14-29.

Dear Mrs. Lipsey:

I thought I would write. I am 5 years old. Have not been to school any. My mamma thinks I am too young. She is teaching me. I am most through my Primer. I can count 100. I live near my grandma. Can go by myself to her house. And my auntie reads the letters to me. I am the only child my Mother and Daddy have, and all say I am quite a pet. Daddy drives the school truck. Has six miles to go. My Grandma Anderson lives in a brick house. She is the one I can see every day. Hurray! Most time for Santa. Hope he brings me something nice, and he will remember the orphans. I am sending them 5c. Hope I can send more soon. Love,

Mary Lou Vance.

I believe that Mother can't spare you to go to school yet. Let me guess what Santa Claus will bring you—a doll and a baby carriage. Tell me if I'm right.

Sandersville, Miss., Nov. 26, 1929.

Dear Mrs. Lipsey:

This is the first time you have heard from me. I am 6 years old; in the Primer class at school, so Mother is writing this for me. We live on a farm, and have lots of fun. My brother Thomas has a mule named Jack. I ride our family horse, Rod, and get the cows up. I have a cow named Sallie. My brother Lee, 3 years old, has pet chickens. One he calls Jillvra, and one Joe. I am sending 25c for the Orphanage. Your friend,

John Day Bonner.

I can see you all have lots of fun, John. I think you are a pretty brave boy to get up the cows. We are obliged for the money. Come again.

Crystal Springs, Miss., Dec. 1.

Dear Mrs. Lipsey:

I enjoy The Baptist Record very much. I go to B. Y. P. U. every Sunday, and I go to Sunday School too. My Leader of the B. Y. P. U. is Mrs. Donahoe. She is a very good Leader to me. I am going to send you a dime for the orphans. Lots of love,

Glenn Thurman.

Thank you for the kind words and the love, as well as the dime, Glenn. I'm wishing you a happy Christmas and New Year.

Bay Springs, Miss., Dec. 9, 1929.

Dear Mrs. Lipsey:

Here I come again. I thought I would come to see how the Circle is. I am very glad it will soon be Christmas. I always remember the birth of our Holy Saviour. I think of the orphans and poor children on Christmas Eve, who have no one to care

for them and make Christmas happy. Thinking of that, I am sending 10c for them. I know that will help a tiny bit. Also you will find with that 10c for Miss Gladys. I wish you all a Merry Christmas. Love to all,

Mary Nell Ford.

Thank you, Mary Nell, for thinking of us all. I hope Santa Claus brought you a stocking running over with good things.

### A SOJOURN IN GOMORRAH

Jennie N. Standifer

A TRUE STORY

I

Late in the fifties there was an epidemic of the California gold fever throughout the East and South. Business and professional failures, broken down gentlemen, and others of lean purses and ambitions, flocked to this land of promise, hoping to retrieve their fortunes. There were also many afflicted with pulmonary diseases, who, hearing of the wonderful cures effected by the western climate, joined the gold seekers and sought health as well as fortune. Among these was Edgar Howard, a lawyer of no mean reputation in Mississippi, his native state.

"The doctor says my only hope of permanent recovery lies in a change of climate," he told his wife one evening in early autumn, upon his return from his office.

"Then no matter what the sacrifice, you must have the change, Edgar," replied his wife. "If it is for your good I will go with you to the uttermost parts of the earth."

"I hope that the move will not make you unhappy, and that I will meet with financial success as well as find health. I will be compelled to sell our home in order to provide an emigrant's outfit, Mary."

"That will be all right. This dear little home has been a paradise since the day I came here, a bride, but without you, it would be a desert waste."

"I fear the long overland trip will be hard on you and our little girls, but it is unavoidable."

"The journey may prove beneficial to Annie. She has never been strong, but is well grown for five years. And such a trip cannot hurt Marion, a great girl of seven. We will take Sarah Flannigan as nurse and maid. Don't worry about the children. I will have them ready as soon as you can sell our home and effects, and arrange your business affairs."

"You are a brave, true wife, Mary."

The pretty home and furniture were sold, and a "prairie schooner" and six oxen purchased. A sturdy Irishman, Mike Donovan, who wished to try his luck at mining, was engaged as teamster and cook.

At Memphis, Tennessee, the Howards fell in with a caravan of nearly a hundred wagons going West. By their number they were a protection on the long, dangerous journey across the plains. The weather was fine, and the travelers made good speed after they left the hills of Arkansas, and struck the prairies of Texas. Slowly onward the long line of wagons crept, halting at night, and on Sabbath days for rest of man and beast. The dry, pure air proved an excellent tonic, and Edgar Howard seemed to take a new lease on life. His pale cheeks

took on a healthful coat of tan, while his hacking cough was almost gone.

The emigrants were journeying through Utah, when one afternoon Mrs. Howard found that little Annie had fever. Day after day it continued to rise, and her temperature gradually went higher.

"We will be forced to stop in some town or village until Annie is free of fever," the mother told her husband one morning after Annie had tossed all night in delirium.

"I think it best to press on to Salt Lake City. We can secure the attendance of a first class physician there, and take a long rest. Annie must be strong and well before we attempt the remainder of the journey. We can easily fall in with another caravan."

"I don't like the idea of stopping among the Mormons for even a few weeks, Edgar. I have a horror of their fearful practices in the name of religion. But I cannot sacrifice my child's life because of my dislike of the sect, so I will do as you say."

They reached the city next day, and comfortably furnished rooms were rented for a month. A physician was called to attend the sick child, who gave her faithful attention, but the fever continued for weeks, and left the little girl weak and emaciated.

A few mornings after Annie's fever left her, Mr. Howard returned from the stock yard where his oxen were herded, with a gloomy face.

"Two of our oxen died last night," he told his wife. "But we may be able to reach California with the four that are left, by making frequent halts."

"We will manage somehow, Edgar, so don't worry over what cannot be helped."

When on the following morning her husband returned from the cattle yard with the news that the other four oxen had also died, Mrs. Howard faced the situation with dismay.

"It will take nearly all the money you have to replace the oxen, will it not, Edgar?"

"I could not replace them by using every dollar I have, Mary," he replied with a troubled face. "It is said that the Mormons have been poisoning the water from which the oxen drank. But on the other hand a number of Mormons have lost their cattle, and accuse the Gentiles of using poison. I do not know who is guilty. Oxen are greatly in demand, and consequently very high priced."

"What are we to do?"

"Either get a lighter wagon and two mustangs, and journey a little further on, or stay here until I can make money to go on to Los Angeles. We cannot leave until Annie is stronger. In the meantime I can be on the lookout for a team, or work."

"Get the team by all means, Edgar. I don't want to stay here a moment longer than is absolutely necessary."

"I'll do my best. Our friend, Mike Donovan, has found work in a livery stable, and is satisfied to remain until we are ready to go."

Mr. Howard spent the next few days among the business men of the city, looking for work, and pricing

(Continued on page 16)



# B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

## You Received Some Too

Yes you received some too, some "Merry Christmas and Happy New Year" best wishes and now the new year is here and what of it? Have you made some new year resolutions? Has the Christmas season marked you in any way? After Christmas, WHAT? has been a question asked, and one answer is, After Christmas, EVERYTHING. If the new year is to be greater than the old year it will be so because Christ is brought into the hearts of more people and that he is made more real to each of us. Our living, I mean the living of Christians will determine whether the new year will be better than the old or not. It holds many hidden treasures that we may find. Many opportunities will be ours, much responsibility to carry on in a larger way the Lord's work is placed upon us and our pay in joy of service is always assured. Together we want to make 1930 for kingdom advancement through the B. Y. P. U. the greatest year of our history thus far.

## This Week

As this issue of The Baptist Record leaves the press, from all over the Southland there gathers in Memphis for the first B. Y. P. U. Conference thousands of interested Baptists young and old. The conference lasts through Thursday night and we hope to have something about the results of the conference in next week's Record.

## Associational B. Y. P. U. Monthly Meetings

Associational B. Y. P. U.'s will do well to consider the advisability of having their meetings monthly. An Associational B. Y. P. U. should be more than just a gathering once every few months of a few interested B. Y. P. U. workers, it should be the agency through which every church in the association is reached in a practical way. The monthly meeting will insure a live interest in the promotion of the B. Y. P. U. work. Meet on Sunday afternoon, and in a year's time twelve churches can have been reached for at least one meeting. When the meeting is held in a church where there is no B. Y. P. U., the Vice-President of that district should follow up the interest that is created by the meeting and seek to organize one or more B. Y. P. U.'s there. We mailed to every Associational B. Y. P. U. President several weeks ago suggested copies of monthly programs hoping in this way to be of help to these officers in their work. Our office is anxious to help every B. Y. P. U. officer and member in the state and invite your questions or requests.

## Liberty Juniors

Happy is the leader who can lead his union to a record of achievement. Here we have a splendid report from the leader of the Liberty Junior B. Y. P. U., Mr. Bradley Tar-

ver. He writes that at the close of this quarter they will be able to send in an A-1 report, having reached the standard for the quarter. Their work is progressing nicely and the officers for the new term are: President, Erna Mae Rice; Vice-President, Ruth Webb; Secretary, Bill Rice; Treasurer, William Sharp; Group Captains, Elsie Sharp and Marguerite Felder; Corresponding Secretary, Edith Felder; Chorister, Christelle Brueck. Mr. Tarver writes that they expect to make 1930 their banner year for the Lord in their B. Y. P. U.

## Bible Readers Certificate and Seals Awarded

Again we are made happy by having the pleasure of awarding some Bible readers certificates and seals. This time it is a student in Clarke College, Mr. J. Coyet Stokes. Mr. Stokes has kept up his daily Bible readings as outlined for Senior B. Y. P. U. members for four years and has been awarded the certificate and seal for this work. Mr. Stokes' example should be one that should be followed by hundreds of other loyal B. Y. P. U. members.

## A Good New Year's Resolution

"Resolved that I am going to read my Bible EVERY DAY this year, and that I will keep this resolution by setting a certain time each day to read, and that I will contrive some kind of a reminder that will not let me forget to read. I make this resolution because I WANT TO READ MY BIBLE EVERY DAY and believe my Lord will help me keep the resolution."

## January B. Y. P. U. Emphasis

Each month during the year carries a special B. Y. P. U. Emphasis. January is STANDARD MONTH. We want to start the year right by emphasizing the standard of excellence in our B. Y. P. U. Get a wall size copy, (free for the asking) tack it up in the B. Y. P. U. room, read it carefully to the union, lead the union to adopt it as their working goal for the year, check off the points already attained, as each week's records are made check against the standard to see how, week by week, the union is measuring up. You will find the B. Y. P. U. Magazine a splendid help in carrying out the special emphasis each month. Study it in advance.

A letter we mailed with the suggested monthly programs to the Associational B. Y. P. U. presidents requested them to write us their opinion of the program. We want here to thank those who responded to this request. A number wrote favorable comments on the program, and in several cases the president said that they had been holding their meetings quarterly but thought they would change to a monthly meeting.

## We Pledge Our Service

During 1930 we pledge to every pastor of rural churches our coop-

eration to the extent that we will do our best to meet every request that comes to us from such pastors. We want to be in your churches, and we will come with the spirit of service, we have no other desire but to advance the kingdom of our Lord Jesus Christ. Remember we have to make our engagements several months usually in advance, so make out your program for the year and give us your requests early and we will do our best to fit into your program.

## SANTA CLAUS VISITS SHERMAN

Just two days before Christmas, while the pastor was out trying to play "Santa Claus" just a little, the original Santa Claus visited his home and gladdened the hearts of him and his wife by filling their stockings with flour, sugar, coffee, ham, sausage, rice, potatoes, canned goods, fruit, beans, peas, pickle, preserves, cake, cocoa, fancy needle work, handkerchiefs, towels, sox, soap and money.

The pastor has learned that the good women of the W. M. S. promoted the project.

Women were the last to leave the Cross and first to the empty tomb of the Master, and will be found busy when He comes again. These are fine people to work with.

—O. H. Richardson, Pastor.

## LYNCHINGS IN 1929

I send you the following information concerning lynchings for the year 1929. I find according to the records compiled in the Department of Records and Research of the Tuskegee Institute, there were 10 persons lynched in 1929. This is 1 less than the number 11 for 1928, 6 less than the number 16 for 1927, 9 less than the number 19 for 1926 and 7 less than the number 17 for 1925. Six of the persons lynched were taken from the hands of the law, 5 from jail and 1 from officers of the law outside of jails.

There were 27 instances in which officers of the law prevented lynchings. Three of these were in Northern states and 24 in Southern states. In 24 of the cases the prisoners were removed or the guards augmented or other precautions taken. In 3 other instances, armed force was used to repel the would be lynchings. Twelve white men, 20 Negro men and 2 Negro women were thus saved from death at the hands of mobs.

Of the 10 persons lynched, 7 were Negroes and 3 were whites. The offences charged were: Rape, 3; writing insulting notes, 2; murder, 1; wounding man in altercation, 1; wounding officers of the law, 2; charge not reported, 1.

The states in which lynchings occurred and the number in each state are as follows: Florida, 4; Kentucky, 1; Mississippi, 1; Tennessee, 1; Texas, 3.

—R. R. Moton, Principal.

## COLONEL HURLEY AND BACONE COLLEGE

Colonel Patrick J. Hurley, who has just been appointed Secretary of War, is a graduate of Bacone College. Colonel Hurley came to Ba-

cone, under the influence of Dr. J. S. Murrow, with only \$20 in his pocket. This represented his entire worldly possessions. President J. H. Scott was so impressed with the lad's ability that he urged him to enroll for the four-year course. He did so and was graduated in 1905. He worked his way through his entire college course. Later he worked his way through law school in Washington, District of Columbia. Later he enlisted in the United States Army, went to France on two hours' notice, and won the rank of Lieutenant Colonel. Oklahoma is rejoicing over his appointment to the President's official family. It is the first time that that State has been recognized by a Cabinet selection. He knows the Indian problem through intimate acquaintanceship. He is also familiar with flood control and river transportation. He has been long a keen student of aviation. The appointment of Colonel Hurley brings large gratification to the friends and supporters of Bacone College. It must be a matter of rejoicing to our Indian college and President Weeks that one of its graduates is to be so closely associated with our national affairs.—Watchman Examiner.

Tutti: "What a surprise to see you in a full dress suit! Did you rent it?"

Frutti: "No; but every time I stooped over I thought I would."

"I declare, it is hard", sulked dough. "Here I can't get the least bit of a rise for myself without being worked."

"Look at me!" sadly replied the egg. "Ain't I always getting whipped for other people's desserts?"

Mrs. Nouveau-Riche: "He's getting on so well at school; he learns French and algebra. Now Ronnie, say 'How d'ye do' to the lady in Algebra."

"That land is worth a thousand dollars a foot today", said the out-of-elbow man, "and six years ago I could have bought it for a song."

"Couldn't you sing?" asked the funny man.

"Yes, I could sing", replied the other with dignity, "but I couldn't get the right notes."

Medical Professor: "What would you do in the case of a person eating poisonous mushrooms?"

Student: "Recommend a change of diet."

"You say your sister makes up jokes; then she's a humorist?"

"No; she works in a beauty parlor."

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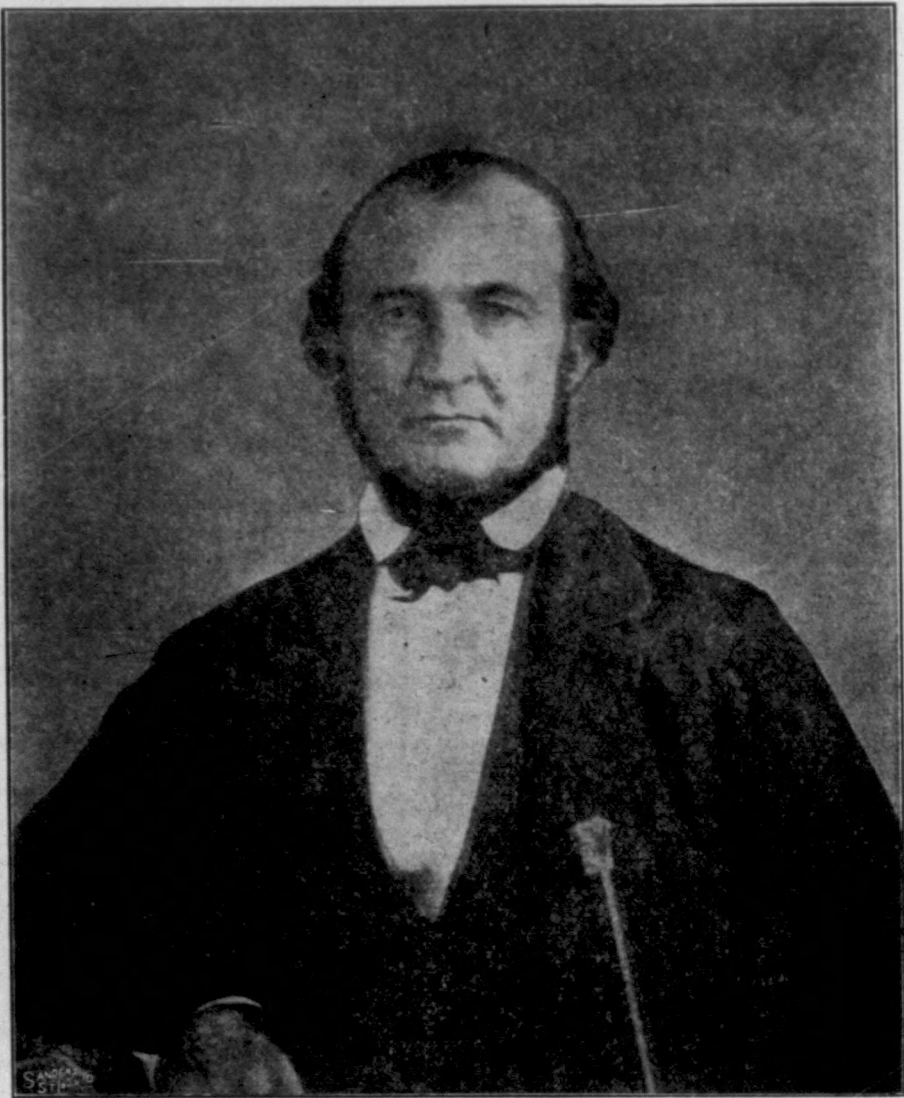
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EL PASO, TEXAS





#### WHO IS THIS BROTHER?

Rev. J. L. Boyd of Pickens would like to know for Historical purposes. If anyone can identify him, notify Bro. Boyd at Pickens, Miss.

#### YOUNG PEOPLE AND ADULTS NEWS NOTES

##### Resolutions

Along with the other resolutions that we are going to make this year, we would do well to make a resolution as a class. "Be it resolved, that our class shall start right and keep right." Now starting right involves many things: a knowledge of what is right, a willingness to follow it and then action. Pamphlets on the work of the officers may be had free of cost from the Young People's-Adult Department, Nashville, Tenn. Be sure and adopt the Standard of Excellence as the program for your class for the new year. It will help you to keep right.

##### Have We Lost It-Or Left It?

"Have We Lost It Or Left It?" "Getting Ready to Meet My Class", "My Bible and I", "The Bible and Some Ancient Landmarks", "The Supremacy of Our Textbook", are some of the attractive and practical features of the Bible and Teacher number of SUNDAY SCHOOL YOUNG PEOPLE AND ADULTS which will be off the press the first of January. Surely no teacher of young people or adults can afford not to read this number entirely through. One of our field workers says that he had asked several large groups of Sunday School workers how many of them have the privilege of reading this magazine each month. And usually only about one-third will answer in the affirmative. Those of us who do take this magazine will do a large service to pass it on to other workers in our class and department. And those of us who are not privileged to have it each month should write for a sample copy, then get an order for it

in with the Sunday School literature for the officers and teachers of our classes or if that seems impossible, make a personal subscription. The price is 25c per quarter or \$1.00 the year. Order from the Baptist Sunday School Board, Nashville, Tenn.

The following program was given at the First Baptist Church, Winona, on the night of Dec. 31st:

Special Music.  
Roll Call of Membership.  
Address—Dr. W. M. Bostick, Clarksdale.

Plans for Sunday School, 1930—Supt. M. C. Bellengley.

Plans for B. Y. P. U., 1930—Mrs. V. E. Boston.

Plans for W. M. S., 1930—Mrs. B. A. Talbert.

Plans for Church, 1930—Hon. V. D. Rowe, Chairman of Deacons.

Review of Six Years' Ministry in Winona—Rev. V. E. Boston.

The meeting lasted from 8 to 12 o'clock, and the last moments of the old year were spent in a prayer and praise service. On the stroke of the hour, Father Time entered accompanied by the little New Year, at which time Tennyson's poem from "In Memoriam", "Ring Out Wild Bells", was read by Mrs. Marion B. Trotter. Refreshments were served in the course of the evening and it was the prayer of the pastor that this may be a most impressive service.

#### FIVE GOOD MEETINGS

The Lord is graciously blessing my humble work, for which I am very grateful. More than 300 have joined the churches during five recent meetings in which I did the preaching. About 80 per cent of this number were received upon a profession of

faith and baptism. More than 65 per cent of these were adults, many of whom were known as "Old hard cases".

Am now in a tent meeting at Brandon, Fla. Sixty have joined up to date and the meeting will continue another week.

My time is filled up to March first. Mail will reach me sent to my home address, 2210 Grant Street, Tampa, Florida.

—Evangelist W. L. Head.



"A quiet haven where  
the shattered bark  
harbors secure"

YEAR BY YEAR, in the same spirit that prompts them to provide for the material well-being of those who shall survive them, increasing thousands of thoughtful people are also providing inviolable and permanent sanctuary for those who shall go before them.

No haunting doubts or vain self-questionings torment the minds of those whose loving foresight has placed casket and contents beyond the reach of all external change in the protecting haven of the

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## GALION CRYPTORIUM

THE UNDER-GROUND MAUSOLEUM



## In Memoriam

### Thomas Clifton Bankhead

Bro. Bankhead passed to his reward Aug. 4, 1929. He was 65 years old. Born and reared in Holmes County. He moved to Crystal Springs over thirty years ago.

He was in failing health several years, an invalid six months. He bore his afflictions like his Master, "without a murmur".

Bro. Bankhead was a useful citizen and will be greatly missed.

He was a devoted husband and father. He united with the Baptist Church early in life, and was a member of Pilgrim's Rest at his death.

He leaves seven children, eighteen grandchildren and one brother to mourn his passing.

May God's love comfort the sorrowing ones.

—One Who Loved Him.

### Mrs. Sam C. Bailey

Whereas, God in His infinite wisdom has called to the heavenly home our beloved co-worker, Mrs. Sam C. Bailey, Be it resolved:

That, in the death of Mrs. Bailey the Baptist Woman's Missionary Society and the T. E. L. Class of Highland Baptist Church has lost a faithful member, one whose beautiful life so endeared her to us all and we shall miss her and the loving service she has rendered in His name.

That we bow in humble submission to our Father who "doeth all things well".

That we express our deepest sympathy to her bereaved family and point them to the promises of God.

Mrs. J. C. Mayo,

Mrs. H. G. Cunningham,

Mrs. R. E. Yarbrough,

Members of Committee.

### THE "HARDENING" OF PHAROAH'S HEART

Lecturing at Leeds on "Surgery Ancient and Modern," Lord Moynihan showed some remarkable photographic sections made from the heart of the Pharoah of the Oppression. The heart of this monarch was found by the late Mr. S. G. Shattock, pathologic curator of the Royal College of Surgeons, to have been so well preserved that he was able to make sections from the aorta and compare them with those of a man recently dead. They were so similar that no pathologist could tell which was the ancient and which was the modern one. Both were atheromatous. Mental changes accompanied that rigid arterial system. There was narrowness and rigidity of outlook, loss of enthusiasm, dread of new adventure and restriction of enterprise. There was clear proof that these mental defects were shown by Menephtah, for the Book of Exodus said, "And the Lord hardened the heart of Pharoah, and he hearkened not unto them." It was interesting to have an ocular demonstration of the truth of the Old Testament.

In a letter to the Times, Professor Elliot Smith tells for the first time the story of this most interesting visceral discovery. The wrappings were removed from the mummy of the Pharoah Menephtah on July 8,

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1907. The mummy had been found in the tomb of Amenophis II in the Valley of the Tombs of the Kings at Thebes and its identity was proved by the hieratic writing on the shroud. Several years before some excitement was aroused by the discovery at Thebes of a stele of Menephtah's reign, which was supposed to contain a reference to Israel. While Professor Smith was unrolling the mummy, M. Gaston Maspero, director-general of the Antiquities Service of Egypt, was telling missionaries who had been invited to be present of a tradition of the Alexandrian epoch that Menephtah was the Pharaoh of the Exodus who perished in the Red Sea. Hence when the mummy was exposed and Professor Smith called attention to the unique phenomenon of the incrustation of the body with crystals of common salt, M. Maspero turned to the missionaries and said: "There you see the confirmation of the Red Sea episode." Then when Professor Smith found calcified patches on the aorta, M. Maspero at once added, "and his heart was hardened." One of the broken pieces of damaged aorta was sent to the Royal College of Surgeons and examined by Professor Shattock, as already stated. —Journal of American Medical Association.

#### THE GREATEST CHRISTMAS GIFT IN ALL THE WORLD

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

Just now while our minds are taken up with the thoughts of giving and receiving Christmas gifts, let us stop a few moments, and think about the greatest Christmas Gift in all the world; God's Christmas Gift to us in the person of His only Son, and He is truly a gift, just as much so as the presents you have, or will give your friends during the holidays.

We are all by nature sinners and justly under condemnation. Back yonder in the Garden of Eden sin first entered the world, and it has come on down through the ages into every human life. As payment for

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this sin God has demanded the shedding of blood, but instead of us having to pay that debt He has given us His Son who took our place and died upon the cross shedding the blood that we would have justly shed, thus making salvation or eternal life a free gift. And it is indeed a free gift, for there is no way of buying it. If it was in some way possible to gather together all the wealth on earth and carry it to the throne of God saying:

"Lord here are all the treasures that are to be found upon the face of the earth, won't you take them and give me eternal life?"

His reply would be, "No, eternal life cannot now be bought, for it was bought and paid for by the blood of My Son down yonder on the cross, whom because of My great love for a lost world I have freely given to you if you will only accept Him as your personal Saviour."

Dear readers, I am talking to each one of you personally now, if you have not accepted Jesus, won't you accept Him now, and let Him be God's Christmas gift to you? You will never, this Christmas or any other, receive a gift that will bring you half the happiness and peace that Jesus will. He will be a gift that will not in a few months grow old to you as most Christmas gifts do, but one that will grow more precious, and last through this life and throughout eternity. Life seems happy to you now very likely as it is with its worldly pleasures, but you can never know what real, true happiness is until you let God give you His great and matchless Gift—Jesus. Won't you accept Him today?

—Mary L. Poole.

Clarke Memorial College.

#### Out of Harm's Way

It was along a beautiful stretch of highway and the telephone line along the way was in the hands of repair men. She was driving and cooing, when of a sudden she spied the men climbing the telephone poles.

"Elmer, just look at those fools," she exclaimed; "do they think I never drove a car before?"—E. H.

Whereas, the Men's Bible Class of the Indianola Baptist Church holds the Mississippi Baptist Orphanage among its most sacred and important charities; and

Whereas, it has been the custom of this Class to contribute with liberality and enthusiasm to the support of this institution; and

Whereas, it shall continue to be the policy of the Class to manifest the same spirit of generosity toward this cause, so long as its support is being applied in the proper channels; and

Whereas, it is the sense of the Class, supported by expressed opinions of many others, that the best interest of the Orphanage cannot be conserved under the present administration;

Therefore, be it resolved that a protest be entered against the action of the Board of Trustees in reflecting the present incumbent, and re-

quest be made for his immediate resignation.

Be it further resolved that copies of this resolution be furnished The Baptist Record and Mr. Thompson, the present Superintendent, and the Board of Trustees in charge of the Baptist Orphanage.

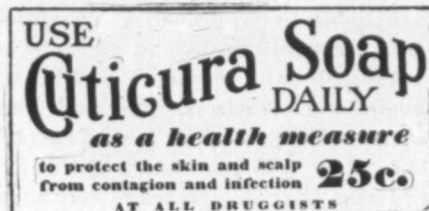
Done by order of the Class assembled this 15th day of December, 1929.

Oscar B. Townsend, President.  
Jack Burke, Secretary.

(Continued from page 10)

ily remained in Egypt before the death of Herod we do not know; certainly several weeks and some say several years. During their stay they were supported in part, no doubt, by the rich gifts of the Wise-Men and in part by the labors of Joseph at his chosen trade. At last, when the tyrant who ordered the massacre of the innocents had passed away, Joseph was directed to return to the land of Israel. Immediately he obeyed, but finding that Herod was succeeded by his son, Archelaus, and fearing on that account to locate again at Bethlehem, he returned to their former home at Nazareth, which was beautifully situated among the Galilean hills, a thousand feet above the Plain of Esdraelon, ten miles from the Sea of Galilee, and eighteen from the Mediterranean. It may have been a priestly town, is said to have been on the caravan route from Acre to Damascus, and had a population estimated at from five to fifteen thousand. The home here was fit for the upbringing of Immanuel, being hedged in by a constant industry, sweetened by unfailing love, and illumined daily by the study of the Scriptures. The local synagogue af-

fording instruction supplemented to that received in the home. Thus surrounded by the plain comforts of a carpenter's home, receptive of the godly instructions of a pious mother, mingling with the children of the village and observant of all that came and went, Jesus grew from infancy to manhood.



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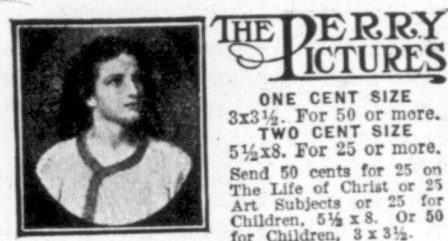


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### Seven Suggestions for 1930

**I Resolve** to read "EDGAR YOUNG MULLINS"—the latest book by Isla May Mullins—the leading biography among the "Best Sellers" last month, \$2.00.

**I Resolve** to include in my personal program the acquiring of the good habit of reading part of some good book every day.

**I Resolve** to use "Points For Emphasis," that wonderful pocket size commentary by Hight C. Moore on the Uniform International Sunday School Lessons, 35 cents.

**I Resolve** to encourage our church folks to get "New Songs For Service" as our all-purpose song book. It's only \$45.00 per hundred in cloth board; \$30.00 in limp.

**I Resolve** to subscribe to "Book Buddings," that little quarterly catalog of the latest books of the various publishers. It is free at my bookstore.

**I Resolve** to persuade our church treasurer to install The Improved Church Treasurer's Record System. It's the best I have seen and certainly protective.

**I Resolve** to patronize our own State Baptist Book Store instead of sending my money to some commercial organization far removed from denominational work.

**BAPTIST BOOK STORE** 502 E. Capitol Street JACKSON, MISSISSIPPI



(Continued from page 12)

horses. He returned to his temporary home one evening with a hopeful face.

"I made a thorough canvass of the town, Mary, and find that I can get horses cheap enough, but they are not to be depended on in traveling over these arid plains. They are liable to drop dead at any time, and we would be left to die of starvation in the desert. I find the business men are so kind and courteous. They say if I will remain here they will see that I get a law practice that will average ten thousand dollars a year. Think of such an income, Mary!"

"Surely you wouldn't think of spending your life here, or rearing our children among Mormons, Edgar!" cried his wife in amazement.

"We need not associate with them, except in matters of business. There are a number of Gentiles here, and we could choose our friends in social life."

"You cannot come in daily contact with people without being more or less influenced by them. I prefer leaving Utah, if I have to walk out."

"We will see how matters look when Annie is strong enough to travel. I am delighted with the climate. I feel better than for years. Not a bit of trouble with my lungs."

"That is because of the active, open-air life we have been living. We must move on as soon as Annie can stand the journey."

Mr. Howard continued to mingle freely with the citizens of Salt Lake, and to return to his wife with glowing accounts of their many sterling virtues.

"I met Brigham Young today," he said one evening, "and he is the most affable, genial man I ever met. He insists that I hang out my shingle, if only for a few months, and says he will give me a big case to begin with."

"You are surely too sensible to accept his suggestion, Edgar!"

"I have about decided it was the best thing to do. I came West mainly for my health, and this climate seems to suit me exactly. For a while, at least, I will practice law here, and soon make enough money to go to California in comfortable style, with a surplus to live on until I can work up a practice."

"Edgar! Edgar! Can't you realize you are making a fatal mistake? Money isn't the chief thing in life. What will our lives amount to if we should become contaminated with this dreadful Mormon doctrine?"

"Don't take such a tragic view of our sojourn here, Mary. These people worship the same God that we serve, practice immersion like many of our most orthodox churches, and they are kind and charitable. I am strong enough to withstand their influence, and I flatter myself that I may be able to do some good in a moral way. At any rate I can set them an example of right living which will aid in their uplifting."

"And in your downfall, Edgar! Did you ever know a rotten apple to become sound by being placed with sound ones?"

"The figure doesn't apply in this instance. Look at the great good accomplished by missionaries who

are often surrounded by millions of depraved heathens."

"But the missionaries are not struggling and competing with the heathen for the almighty dollar, as you propose to do. To succeed in your profession you will have to be blind to the sinful practices of these people, and in many instances go straight against your religious principles. You cannot do that and remain a true, self-respecting man. Give up this terrible temptation, and let us flee from the pollutions of such daily associations."

"I cannot, Mary. We have dragged along in genteel poverty for years. Now that I have the opportunity to accumulate a competency, I am going to grasp it for your sake, and that of our dear little girls."

"It will be a sojourn in Gomorrah, Edgar, and only misery and woe can come from it."

"I'm willing to take the risk," he replied with a smile of conscious superiority.

## CHAPTER II

As soon as it was known that Edgar Howard, attorney at law, had decided to locate in Salt Lake City, Amos Gregg, one of the leading lawyers of the place, offered him a partnership. Gregg was a Mormon, and practiced polygamy, but the need of a law library, and the advantages that would come from a partnership with an influential man would be many. He accepted the offer.

"Surely," he explained to his wife, "there can be no harm in this business association. Gregg is a fine man, and I will need an old practitioner to coach me in the laws of Utah."

As protest and argument were useless, Mary Howard held her peace, dreading the future, yet not daring to express her fears in words.

A cottage was rented and furnished, and the family made comfortable as in their Southern home. Marion and Annie attended a small private school, taught by a missionary from Georgia. Mrs. Howard herself taught Sarah Flannigan during her leisure hours.

There was never a day but Edgar Howard boasted of his legal successes, and rejoiced over his restoration to health. His dream of wealth seemed to be coming true.

Something over a year after his settlement in Salt Lake City the lawyer confided to his wife his plan of building a beautiful mansion for her home.

"But I don't want a home here, Edgar," she insisted. "Surely you have saved enough to continue our journey to California."

"My health is perfect here, and it would take years to build up the practice I now have. You will be contented in a home of your own. Look over these plans for a house."

Reluctantly Mrs. Howard selected the plan and location for the building. A beautiful lot was purchased on a broad avenue, and within a few months the house completed. There was but one objection to the place; all the neighbors were Mormons, and Mrs. Howard persistently refused to associate with them.

One afternoon as she was returning from a walk, she passed a house built like a double tenement. On the lawn a dozen or more dirty chil-

dren scrambled and fought over a mangy puppy. On the porch two women stood, engaged in a fierce quarrel. They shook their fists in each other's faces, and called each other insulting names. Mrs. Howard recognized them as the wives of a prominent Mormon elder, who were represented as living together as loving sisters.

"I witnessed an example of the sisterly love of Elder Cannon's wives this afternoon, Edgar," she said to her husband that evening.

"In what way, Mary?"

"They were engaged in an Irish shindy, while their children skirmished on the lawn."

"Disturbances occur in every household. The Mormons are the kindest, most generous people I ever knew. They live their religion, which is more than can be said of many other denominations. By the way, Mary, Gregg and a number of the other leading business men and elders, think it best for me to unite with the Latter Day Saints, as there is no church of my denomination here."

"What! Join the Mormon church?"

"Yes."

"Are you taking leave of your senses, Edgar Howard?"

"I hope not."

"Then how can you, an intelligent, cultured gentleman, for an instant consider such a horrible proposition?"

"In what way horrible, Mary?"

"In the name of religion they engage in practices that would make darkest Africa blush with shame. Let us leave here before it is forever too late, Edgar."

"You must listen to reason, Mary."

"How can I, when you propose to join a sect which propagates a false religion? I knew comparatively little of the Church of Mormon when I came here, save that they practiced polygamy, which in itself is degrading to womanhood, and a disgrace to civilization. But I know now that Mormonism is a deadly viper coiled on the national hearthstone, and it will ere long—"

"That is all a silly fancy. I don't propose to practice polygamy. They haven't said a word to me about plural marriage. These good people are being persecuted by the United States government, and Brigham Young realizes that intelligent men are needed to withstand these persecutions. That is their only reason for making me such splendid offers, and wishing me to unite with them."

"The Mormons are foes of our government, and when you unite with them, you declare yourself a traitor to your country. As to their pretensions to Divine revelation, if you had been a thorough student of the Bible, you could readily see that 'The Book Of Mormon' purporting to have been given to Joseph Smith by the angel Moroni, is a modern fabrication."

"How do you know that?"

"Smith claimed that it was written two thousand years ago, yet the book is full of modern words not in use at that time. Some of it is copied from the Bible. The remainder bears no trace of Divine inspiration. A careful study of the Scriptures, and an unbiased exercise

of the judgment, will disclose the fraud."

"All translators are liable to mistakes. After all such trifles don't matter, so long as we worship the same God."

"But the Mormons worship a man-God, Adam, and a god nearer than Adam in the person of the president of the church. The Pope of Rome never exercised such absolute control over Catholics as Brigham Young."

"You are prejudiced, my dear, and fail to see things in the light of this latter day revelation, which is the fulfillment of prophecy. I can become wealthy, powerful, even famous. I cannot let this opportunity of self-advancement pass."

"Your degradation is sure to follow. Give it up, Edgar."

"I cannot, Mary."

And in spite of his wife's arguments and pleadings, Edgar Howard united with the Latter Day Saints, and lent his talents to their protection, and treasonable practices.

## "FEAR THOU NOT"

(Isaiah 41-10)

"For I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will uphold thee."

The promise of God to ancient Israel—his chosen people—equally appropriate and applicable to his chosen people of today.

"Ye have not chosen me, but I have chosen you"—(Jesus) John 15-16.

"Ye are not of the world, but I have chosen you out of the world; therefore the world hateth you". John 15-19.

"All that will live godly—(God-like)—in Christ Jesus shall (will) suffer persecution". 2nd Tim. 3-12.

"In the world ye shall (or will) have tribulation; but be of good cheer; I have (on your behalf) overcome the world". John 16-33.

In all disappointments, perplexities, trials, and suffering, Christians should not fear, nor doubt the promises of God to be with them to bless, comfort, sustain and protect. Believing, "standing on the promises of God, they should go forward in the work of the Lord as fearless, faithful "witnesses" for Jesus, regardless of what the world may think, say, or do, knowing that he is able to deliver them, for "our God is able to deliver us". Daniel 3-17.

Our Lord has a right to our confidence and implicit, child-like trust, and we dishonor him if we do not rest upon his promises. "I will trust and not be afraid, for the Lord Jehovah is my strength". Ish. 12-2.

"Be not afraid, only believe". Mark 5-36.

"Jesus saith unto them, have faith in God". Mark 11-22.

—C. M. Sherrouse.

Peewit: "A man can hardly wed now unless he can show the girl two licenses."

Dismuke: "Two licenses!"  
Peewit: "Yes; marriage and automobile."

Football Player: "We gave the referee a hundred bucks to let us win the game."

Friend: "And still you lost?"  
F. B. P.: "Yeah. The referee was crooked!"